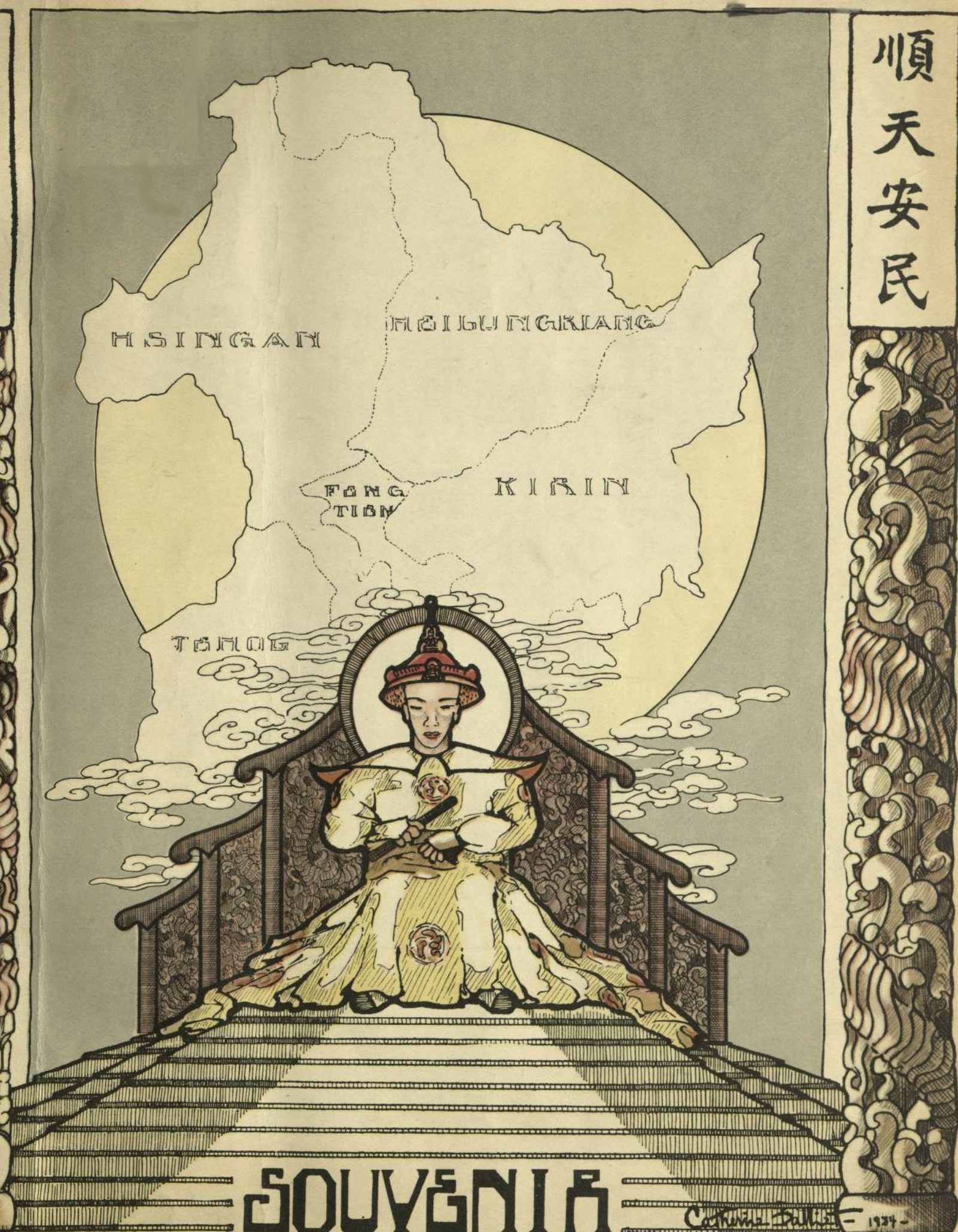


MANCHURIA DAILY NEWS

滿洲帝國

順天安民



SOUVENIR
ENTHRONEMENT SUPPLEMENT
MARCH FIRST 1934

ONE HUNDRED AND TWENTY TWO YEARS AGO

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in front of the Tokyo Station.

Osaka - Azuchimachi, Sakaisuzi, Higashiku.

Shimonoseki - in front of station.

祝 奉

We offer our respectful congratulations
to His Majesty the Emperor
on his Ascension of the Throne of the
Manchoukuo Empire

and we wish abundant prosperity to the
new state under the monarchical regime.

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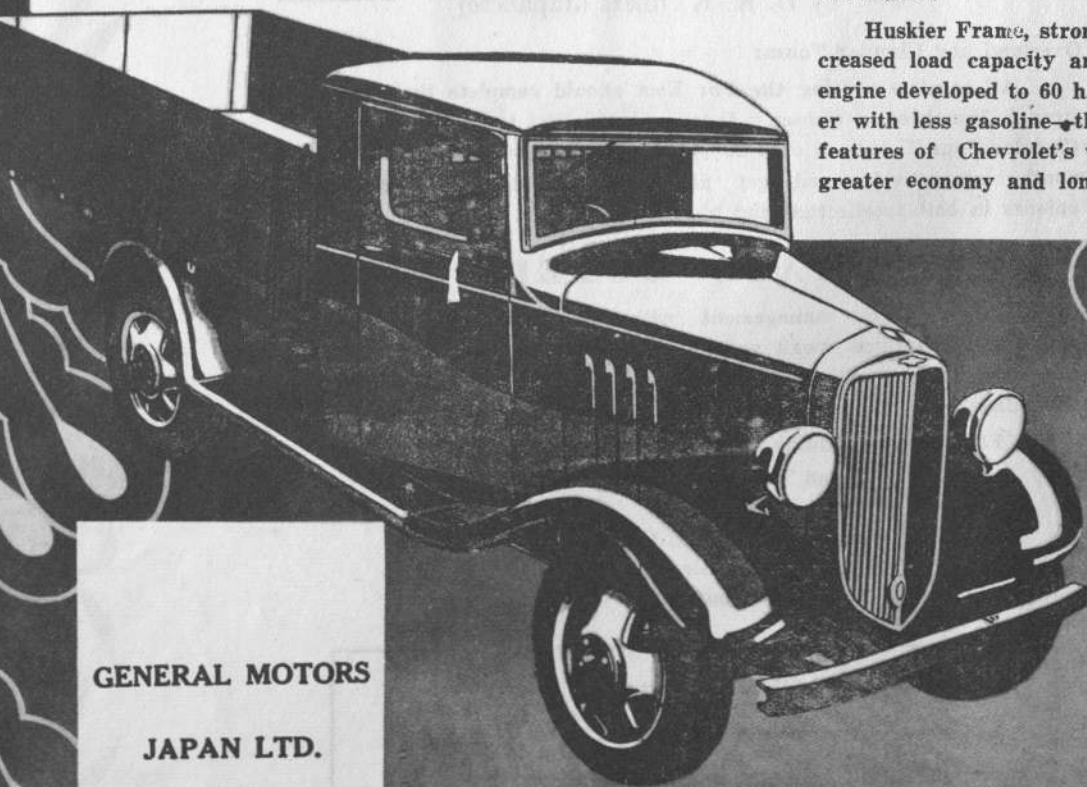
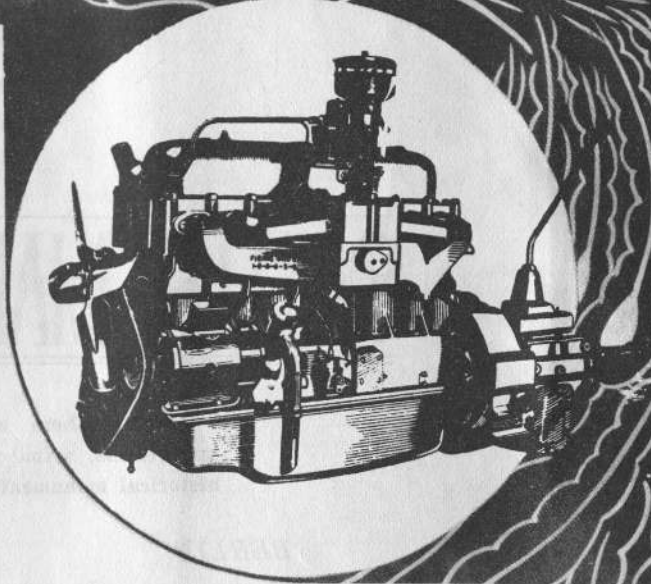
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Telephones 3773 and 21716

Cable Address, Manews. Dairen

The "Manchuria Daily News" Souvenir

ENTHRONEMENT SUPPLEMENT

March 1st, 1934

ISSUED IN CELEBRATION OF THE ENTHRONEMENT OF HIS MAJESTY P'U YI AS FIRST EMPEROR
OF THE EMPIRE OF MANCHOUKUO

Pres. Board of Directors, Lieut.-Gen. Takayanagi

Editor, George W. Gorman

THE MANCHURIA DAILY NEWS: The newspaper
by which this supplement is published, is the principal and
oldest English-language newspaper in Manchuria, founded in 1908
by Z. Hamamura. It was reorganized in March, 1933 and is now
a joint stock company of which Lieut.-General Takayanagi (re-
tired) is President. The newspaper is issued every afternoon, ex-
cept on holidays, and has a nation-wide circulation as well as a
clientele extended throughout the world. The aim of the newspaper
is to publish news of the world for the benefit of people living
in Manchuria, and to cover, in as thorough and fair a manner
possible, news, articles and editorials on the Empire of Manchou-

kuo for the information of people abroad.

The Manchuria Daily News also publishes "THE MAN-
CHURIAN MONTH," a monthly compendium of news, articles
and pictures from the daily editions, whose aim is to give a con-
densed review of the nation's developments. This is especially
valuable to people abroad who wish to maintain close touch with
Manchuria by means of a periodical and succinct magazine.

Subscription Rates: Domestic, ¥10 a year postage paid;
foreign, ¥14 a year postage prepaid. Single Copy 10 Sen.
(Single copies of this Supplement ¥1.)

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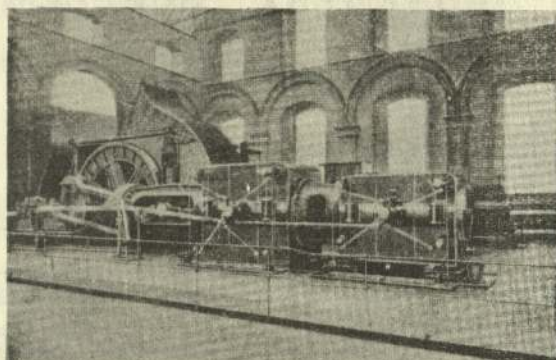
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英國ゼネラル電氣會社
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電氣機械器具製作並に販賣

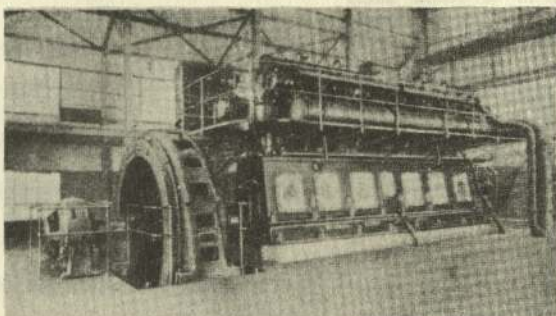
「濟益世」(G.E.C.) 蒸汽機車此係二十五
年前為撫順煤礦東地及大山二坑製作四紋車
之一現仍照常工作日夜運轉云



Fraser & Chalmers GEC Steam Winder Typical of 4
Large Steam Winders Supplied to Togo and Oyama
Pits of Fushun Collieries 25 Years Ago & Still Working
Continuously Day & Night.

GECフレザー・チャーマー工場製作の蒸汽捲
上機二十五年前撫順炭礦の東地並に大山炭
坑に据付けられ今尚日夜連續運轉中、寫眞
は四基の内代表的なもの

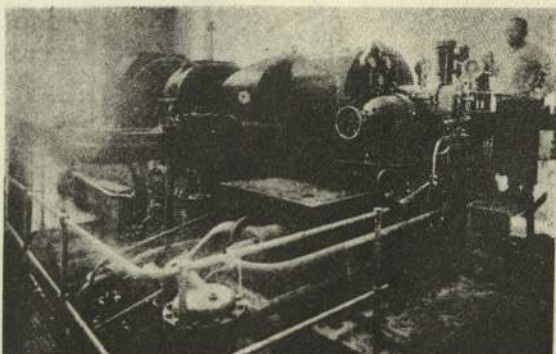
1500開維愛「濟益世」交流機與「福雷澤察
馬」柴油發動機直接連結為廣東澳門電灯公
司定製者



Fraser & Chalmers Heavy Oil Engine Driving GEC
1,500 KVA Alternator Supplied to Macao Electric Co.

フレザー・チャーマー工場製作の重油機關さ
GEC 1,500KVA發電機マカオ電燈會社
へ納入せるもの

為在山東電灯公司定製之「濟益世」2000開
維愛汽輪交流發電機



2,000 KVA GEC Geared TURBO-ALTERNATOR
Supplied to Electricity Works in Shantung.

2,000KVA GECギアードタービン發電機
山東の發電所へ納入せるもの

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HIS MAJESTY, P'U YI, FIRST EMPEROR OF MANCHOUKUO

ENTHRONED MARCH FIRST, A.D., 1934

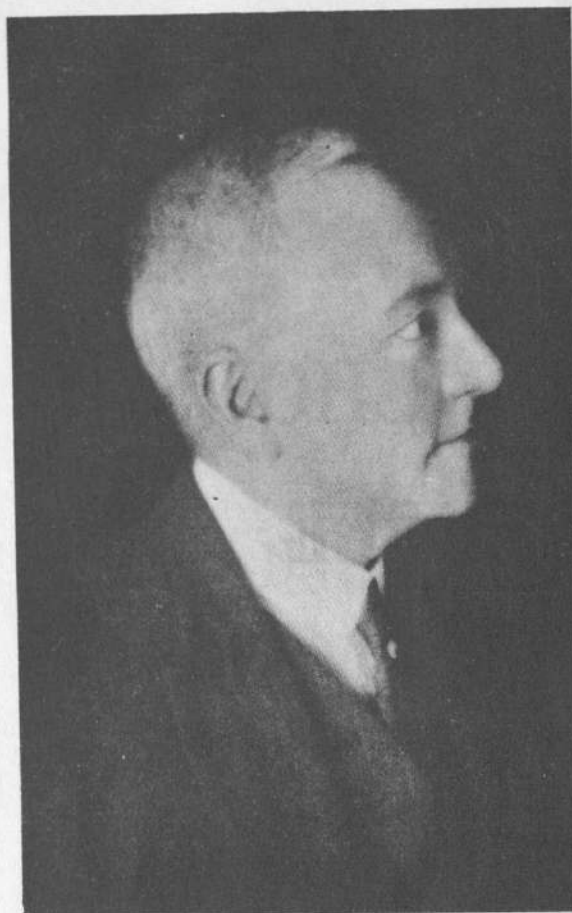
**TO HIS MAJESTY
THE EMPEROR OF MANCHOUKUO
AND TO HIS PEOPLE**

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CONGRATULATIONS AND ALL
GOOD WISHES ON TODAY'S AUSPI-
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ENTIRE WORLD WITH PRO-
FOUND INTEREST.

FORD MOTOR CO. OF JAPAN, LTD.

KOYASU

YOKOHAMA



SIR REGINALD JOHNSTON, K. C. M. G.

This British scholar and Sinologue was Emperor P'u Yi's tutor and companion in the Forbidden City, Peking. He was instrumental, with other faithful friends, in saving the monarch's life by getting him out of the clutches of Feng Yu-hsiang, formerly known as the "Christian General." Between the Emperor and Sir Reginald is a very close friendship which will be renewed when the scholar, now professor of Oriental languages at London University, visits Manchuria this summer.

HAPPINESS

FOLLOWS

SORROW

By Sir Reginald Johnston

LONG AGO a Chinese sage taught his countrymen this saying—大難不死必有後福: "he who emerges with his life from great perils will have a happy and prosperous future."

That His Majesty The Emperor has come successfully through great perils, no one will deny. There were perils of the revolution in China, the crafty ambition of Yuan Shih-k'ai, the rash loyalty of Chang Hsun, the clashing of rival military cliques at the gates of the palace, the callous brutality of Feng Yu-hsiang, the murderous designs of anti-Manchu fanatics, the impetuous zeal of his own loyal supporters, the manifold plots and conspiracies aimed at his life both before and after that dark night of November, 1931, when he fled from the dearly-loved land of his birth, where he had been spurned, insulted, robbed and denounced as an alien, and returned to the old Manchurian home of his ancestors. Not less serious were those dangers to his moral and intellectual life that lurked in the dark corners of his own palace—the noisome miasma of the Forbidden City, the subtle poisons of a corrupt court. From all the external dangers that threatened him he has emerged in safety; and even from the deadlier internal dangers he has suffered no serious hurt. If the Chinese sage's words are true, his future should indeed be prosperous and happy. But with the knowledge that I possess of his character I am certain that he will never be satisfied unless the prosperity and happiness that may be in store for himself are shared in ample and ever-increasing measure by the people over whom he has now been called to rule,



HER MAJESTY THE EMPRESS

Compared with delicate porcelain, the Empress-wife of His Majesty P'u Yi has great strength of character and the courage of her race. She has stood at the Emperor's side in vicissitude and personal danger, from Peking to Hsinking.

MANCHURIA'S NEWSPAPERS

Weather Forecast:
DAIREN
By the Courtesy of the
Meteorological Observatory
February 22, 1934
Northwesterly wind; cloudy,
but fine later

The Manchuria Daily News

英文 Published Every Evening 滿報

The Oldest
English Language
Newspaper in
Manchuria
Established in 1908

No. 6586

Registered at the J.P.O. as a Newspaper

DAIREN, WEDNESDAY, FEBRUARY 21, 1934

(大正十三年二月二十一日)

SINGLE COPY 10 SEN

Press Permits For Coronation New Regulation

Correspondent Required to Submit
Credentials and Photograph
of Themselves

OTHERWISE NOT ADMITTED

Formal Morning Coats or Evening
Dress Must Be Worn By
Newspaper Representatives

"CAREER IN BRIEF" NEEDED

Special to The News

HSINKING, Feb. 20.—Journalists
and cameramen assigned to report
the enthronement of His Majesty
Pu Yi on March 1st, and the sub-
sequent ceremonies, are subject to
detailed rules of procedure, accord-
ing to regulations issued by the
Hon. K. Sakatani, Chairman of the
Press Section. Submission of cre-
dentials, with photograph of the ap-
plicant, is an absolute prerequisite
to the issue of permits and brassards
without which no correspondent
may be included in the viewing
parties. The dress regulations also
are laid down as formal morning or
evening wear. Motor-car markings
must be included.

The formal regulations are given
hereunder:
A party of press men
and correspondents shall be organ-
ized of the Manchurian, Japanese and
European and American nations
ties, respectively, as well as cam-
men's parties for the occasion of
the enthronement ceremony to be
on March 1st, 1934, at Harbin.

The Press Section of
formation Bureau of the
quo Government shall
ties within its power
parties of journalists
in obtaining report
pictures or films.

Application
Any journal
who desires
mentioned
required to
to the ex-
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parties
1934
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ple
or

His Excellency Pu Yi, who will be enthroned as the first Emperor of the Great Manchurian Empire on March 1, the second anniversary of the founding of the State of Manchukuo.

30,000,000 People to Acclaim Their
Excellencies Who Are Driven
to Rule Over People

Must Obey Rules
Fully allowed to parti-
parties shall
Thousands of the
poor, are pouring
portions of Bei-

ain

ONE-A new
printing

Oh

Huge Army of Red Guards To Hold Manoeuvres Soon

400,000 Concentrated in Siberia and Maritime Provinces to Start
Movements in March to Be Witnessed by Moscow Officers

Manchoukuo News Service.
HARBIN, Feb. 21.—It is reported
that 400,000 Red Guards
manned in Siberia and the Maritime Pro-
vinces are holding special
March General Bluecher is the fa-
tactics.
Tank corps, motorcar corp
ported to be taking part in the
tices and anti-poisonous gas
The Commander of Wa
all high officers attached to
come out to Siberia from

Auto Factory Be Estab'd In Map

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Soviets Refuse Japanese Offer Based on Treaty

Japanese Government Ready to
Point Out Violation of Shide-
hara-Triyanovsky Pact

JAPAN DEPLORES BREACH

Soviets Dominate Bidding After
Refusing Japanese From Partici-
pating in Auction

FISHERY TREATY VIOLATED

Manchoukuo News Service

Feb. 21.—Soviet authori-
ties Japanese bidding
ground fishing grounds
divorced yes-
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Manchoukuo News Service

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PUBLIC INVITED TO SHARE S.M.R. PROJECTS HERE

Directors Decide to Throw Open Numerous Affiliated
Companies for Investment By General Public

TIME CONSIDERED OPPORTUNE

The S.M.R. directorate yesterday met at the General Offices
here and decided to throw open affiliated companies to investment
by the public.

It is said that the question concerning the throwing open of
the affiliated companies was decided in principle in 1932. In the
excitement over the Manchurian Incident, action was postponed.

MORE PEOPLE TODAY
WISH TO INVEST HERE
In view of the status of the
affiliated companies and a pro-
tendency of inroads of
to Manchuria from Japan,
management now con-
capital opportunity to
decision.

Industrial Enterprises
Those on industrial lines are the
Shen Iron and Steel Works, the
Japan Paraffin Refinery, the Dairen
Ceramic Co., the East Asiatic Cer-
amic Co., the Changkuang Glass
Manufactory, the Manchuria Cotton
Mill, the Dairen Fat-Oil Co., the
Manchuria Wool Filature, the Toa
Tobacco Co., the South Manchuria
Sugar Refinery, the Nishin Match
Manufactory, the Dairen Oil Re-
finery, the Dairen Industrial Co.,
the Japanese-Manchu Magne-

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The Manchurian Month

DAIREN, THURSDAY, FEBRUARY 1, 1934

Published on the 1st of Each Month

Price: 30 Sen

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The Manchuria Daily News, published in Dairen, serves the news of the world to the English-language readers of the nation, and news of Manchuria to the outside world.
The Manchurian Month provides a digest of purely Manchurian news with unbiased interpretation of the trend of events.
To Reach the Manchurian Public Advertise in the Daily News

SHELL

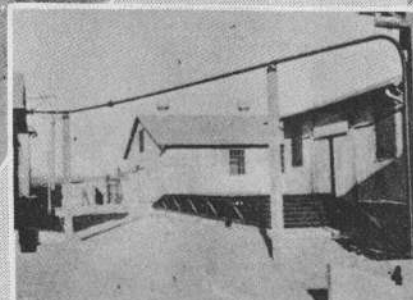
Gasoline
& Motor Oils

Diesel
& Fuel Oils

Oils
for all purposes

1. The Asiatic Petroleum Co. (N. C.) Ltd. have their Head Office for Manchuria at Mukden in the building of the Hongkong and Shanghai Banking Corp. which is shown in this picture.

2. A view of the Asiatic Petroleum Co.'s Ocean Installation at Dairen which, besides being a main distributing centre for "SHELL" Gasoline and Lubricants, also affords bunkering facilities to vessels of all sizes.



3. This photograph gives some idea of the Company's Ocean Installation with its extensive storage and packing plant at Newchwang (Yingkou). From here are distributed to the peoples of Manchuria necessary supplies of Kerosene, Gasoline and other petroleum products.

4. The Company's Railways Depot at Moukden, one of many established along the railways of Manchuria.

5. The Head Offices of Fukusho Co., Ltd., Dairen, the oldest private Japanese Company in Manchuria who for many years have been connected with the oil business as Agents for the Asiatic Petroleum Co.

THE SHELL GROUP OF OIL COMPANIES

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Branches in Manchuria at Moukden, Dairen, Harbin,
Newchwang

THE RISING SUN PETROLEUM CO. LTD.

Head Office: Yokohama
Branches in Korea and Formosa

The Man Behind

Cheng Hsiao-hsu, "the man who made destiny", who stood by the Young Emperor in his hour of peril, who saw the great opportunity of Manchoukuo - dramatic figure of Chinese poetry and politics for more than half a century.

THERE IS, as there should be, a hero to the drama of the Manchurian enthronement. While His Majesty P'u Yi dominates the stage in what the theatre knows as the "straight" part, one man in character vitalizes every scene, displaying a variety of appeals to popular favor. Although he may attempt to evade the spotlight, those who have followed the thread of the story know that Cheng Hsiao-hsu truly has been the "man behind," a Wolsey with a brighter destiny, a Richelieu whose statesmanship has blended with swordsmanship and poetry.

Most remarkable figure in Oriental politics of these times, by deft management and a sincere desire to let the credit go along with rewards and honors, Cheng Hsiao-hsu, Premier of Manchoukuo, manages to remain but a shadowy and impalpable personality to most foreigners, although widely known and deeply respected through all channels of Chinese contemporary life.

The most cursory, if objective, examination of the premier must intrigue the inquirer receptive to color in personality and to action in history.

Age is something in China, but when one is told that this 75-year-old son of old China rises at the hour of a Carthusian monk, say at 3 a.m., goes through a series of graceful Chinese exercises lasting an hour, writes poetry, history or philosophy for two hours on the perfumed inspiration of Chinese tea, breakfasts on a bowl of rice gruel, and then is ready for a day's work, age takes on a new glamour. Shortly after seven o'clock every morning finds the tall, spare, benevolent and boyish septuagenarian laughing at the breakfast table, as he begins a light-hearted survey of the day's work. It isn't natural, but the man all through is extraordinary.

Few men of half his age could stand the gruelling of an office day that begins at 8:45 sharp and lasts till well into the night, making demands on energy through correspondence, conference, audience, petitions, always important, sometimes anxious, often nerve-exhausting. Yet this, somehow, is the sort of a life one would expect of a man with a history poetical, scholarly, adventurous, politically crowded: of a man who finds relish in the moving events of his time when others would long since have lost interest in anything but following a shadow around a tree.

Into this brief sketch must be crowded a variety of material whereof each item is worth an extended story. Yet this Premier firmly believes that his big hour has yet to come, and that the past is interesting, but finished and not at all to be compared with the kaleidoscopic events forment him.

One could pick out three peaks in this remarkable man's life which anyone would have been glad to scale, knowing that they would be numbered among the topmost of the times. He advised the Manchu royal house to declare itself a constitutional monarchy, long before force of circumstances had obliged the Empress Dowager to use this means of attempting to stop revolution. When military governor he placated and pacified a traditionally bandit country without the undue use of the sword. And, to bring the story to our

own times, he achieved the creation of a monarchy when it seemed that monarchs forever had been ousted from China.

But, by the most strange circumstance, he is known to the people of Manchuria and China not as much by his political record as by the appeal of his poetry and the leadership he gives to the art of calligraphy.

All these facets to his many-sided character surround the central motif of his life, which is the philosophy of Wang Tao, the political golden rule wherewith he hopes to lead peoples towards peace by agreement based on unselfishness.

* * *

Cheng Hsiao-hsu was born in Suchow, Fukien Province. From his father, Cheng Shou-lien, he inherited scholarly qualities which naturally directed him to attend the Hanliyuan academy of the Manchu Court under Emperor Hsien Feng. Upon graduation he naturally stood for the civil service examinations, the stepping stone to public life. Here he passed with honors, at the same time having enough surplus energy to qualify as a poet of distinction when only 22 years of age. With poetry and minor appointments he passed the years until 1891, then being appointed secretary to the Chinese Legation in Tokyo where, being young and enthusiastic, he acquired a great deal of English and Japanese-language he later forgot, except to recall a word or phrase now and again.

So quickly did he qualify as a diplomat, his Waichiao-p'u named him Consul-General for Kobe and Osaka two years later. They were stirring and difficult times for a young consul, destined to terminate with a hasty withdrawal to his home country on the outbreak of the Sino-Japanese War.

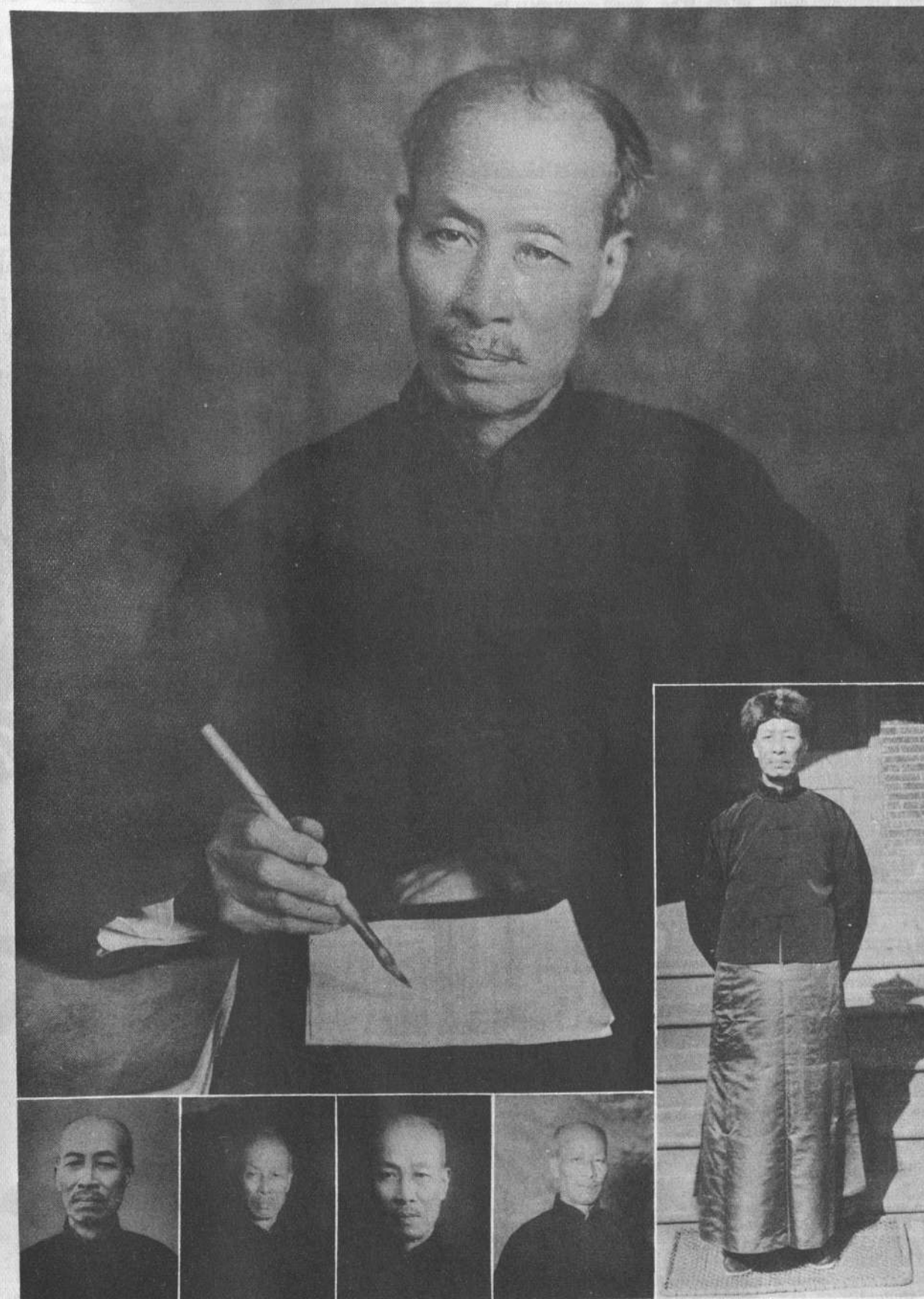
From foreign affairs his attention was turned to domestic reform. The strange western method of steam transportation intrigued him. Being of a liberal turn of mind it was natural to expect his interest in new ideas, so along with his railway interest went liberalism in politics. He drifted towards the then bold enterprises of Kang Yu-wei and Liang Chi-chao, but stopped short at the one point of their platform that struck his fancy. This was the modernising of China's defence force. In these days of political campaigning by the Kuomintang and the returned students for an up-to-date fighting force, as to training and equipment, it is interesting to know that the Premier of Manchuria was thirty-six years ahead of them. The war with Japan had borne home its lesson of unpreparedness, just as it later caused him to go further into the causes of war, and to begin his great movement for Wang Tao, or the avoidance of conflict.

Transportation being of more interest to him than militarism, for the moment, he accepted the post of Director of the Peking-Hankow Railway when it was offered him by the Court in 1899, and held it for five years, even through the riotous days of the Boxer War. His influence on the side of right and reason in his special region is a byword today.

* * *

The unruly south could not resist the opportunity of demon-

PREMIER OF MANCHOUKUO



Cheng Hsiao-hsu

stration against any and all government after the settlement with the Powers for the Boxer folly. Kwantung and Kwangsi have a record as being the starting place of all revolutions. There, indeed, began the republican movement of Dr. Sun Yat-sen, and there was engendered the strong nationalism that put Chiang Kai-shih into power, only to seek his destruction later. The south cannot be peacefully idle. There were troublesome times along the Kwangsi and Yunnan borders in 193, and to Cheng Hsiao-hsu, director of railways, was entrusted the task of subduing the disturbers by military force. For the first time he became a soldier. Once and once only did he don a uniform, just as he wore foreign clothing but once, when accompanying H.M. P'u Yi from Tientsin to Manchuria in the winter of 1931.

Three years he remained literally with the poet's brush in one hand and a sword in the other. It is nice to think that he really only used his sabre but once, although he was a magnificent success as a peacemaker. When he was on his way to Lungchow the natives along the route begged on their knees for his help in throwing off the bandit yoke. He kept that in mind. One day scouts brought word of a bandit concentration. Cheng Hsiao-hsu called his commanders together, mapped out a scheme of attack, surrounded the bandits and annihilated them. Comrades say that Cheng, with fire in his eye, personally led his troops and was a scourge to the enemy.

Arriving at his headquarters he dropped the role of warrior. Instead he tried the power of persuasion. By treaty with compromise he pacified the malcontents about him. Not a single battle was fought in the three years of his military control, excepting that brush with the robbers. Yet he was able to announce that every group had given their allegiance once more to the crown, that negotiation had won where previous ruthless methods had merely aggravated rebellion. For this feat he was recalled to Peking. In the presence of a full court he was invested with the Star of the Double Dragon Treasure. Then he pleaded for a release from military affairs. When this was granted he retired to Shanghai, built a villa called Haitsanglou, or "place hidden by the sea", but although driven by the poetic music to some of his loftiest metrical and rhythmical thoughts, he still found time to advise the Emperor Kwang Hsu to make concessions to the modern trend and create a constitutional monarchy. He had memorialized the court on other and previous occasions.

Cheng was not permitted to live in retirement for long. Manchuria was at the beginning of its railway and port expansion. The then Commander-in-Chief of the armies in the Three Eastern Provinces, Chang Hsi-liang, invited him to a conference for the construction of the Chinchow-Aigun railway. While engaged on that mission he was one of the initiating factors behind the movement to create a great harbor between Tientsin and Liaofung Peninsula, in the protected waters of Pechihli Gulf. He advocated Hulutao, which was given its first development. Later it was dropped and revived again when Chang Hsiao-liang proposed it. These points uncover the constructive thinker in the poet.

On return to the capital he was appointed Governor of Hunan Province, a gift horse well worth dental examination in those perilous days on the edge of the republican revolution. When it did come on the heels of his appointment, with the Wuchang explosion, he retired to his poetic villa of Haitsanglou on what he now terms his long vacation. For twelve years he remained there, watching gradual disintegration of the country under the democrats, confirming his belief that government in China was traditionally woven with the monarchical system.

In 1924 came a plaintive call from His Majesty P'u Yi for Cheng Hsiao-hsu to join his household. At the command of his sovereign the poet was laid aside and the scholar and administrator went north to Peking.

At Peking he was in time to inspire the plans which, with the loyal leadership of Sir Reginald Johnston, Cheng Pao-tan and Lo Chen-yu, resulted in P'u Yi's escape to the legation quarter from the clutches of Feng Yu-hsiang. And Premier Cheng with His Majesty, drew the plan by which the Emperor safely moved to Tientsin in the guise of a Chinese student.

For seven years Cheng remained at the side of his young master, more than a tutor, more of a father. The Young Emperor had the great benefits of Cheng's mature experience and marvelous gifts of discernment and political prevision. Yuan Shih-kai had tried to lure him back into public life as Tuan Chi-jui did, with offers respectively of Minister of Education and Minister of Communications. But Cheng Hsiao-hsu had other plans. He was bidding his time to place his young charge at the head of his people. When the signal was given, from Manchuria, Cheng recognized it as the

call, and so interpreted it to His Majesty P'u Yi who concurred with the elder statesman with what results we see today.

When P'u Yi became Chief Executive of Manchoukuo he chose as his Premier this able executive and devoted friend.

In his capacity of Premier, Cheng Hsiao-hsu has gathered many leaves for his laurel crown. He, with Marshal Muto, drew up the scheme for the enlistment of inhabitants along the railway zone into a loyal corps for the defence of the transport systems against bandits, with such striking success. He advocated putting more and more trust in local magistrates as a means of restoring order, but giving them arms, ammunition and authority to use them. His trust has not been misplaced. Relief for farmers, opium control and a great array of other reforms are to his credit. But he feels that his work has only begun. Anyone who sees him briskly moving about, with the spring and eagerness of youth, can envision him at the helm for many more years. Unless his poetic muse takes control he is likely to remain on duty at the side of Emperor P'u Yi, in the good years and the bad. He is of the stuff that reminds us that the Chinese are great.

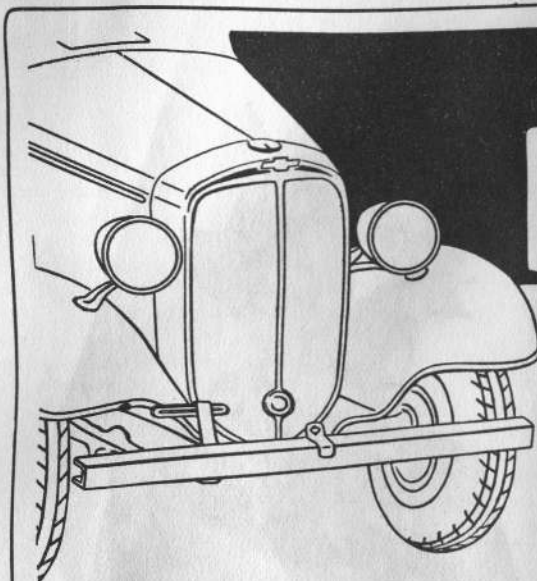
明 願
命 禋 天 之



The above is a quotation from an Oath to Heaven by Emperor Tai Chia of the Tang Dynasty, selected and written by His Majesty P'u Yi. A rough translation would be:

An Emperor accedes to the Throne by virtue of the Divine Will of Heaven. He, therefore, ought always to remember this Will of Heaven and accordingly promote His virtues and govern His people.

In the lower left hand corner is His Majesty's seal.



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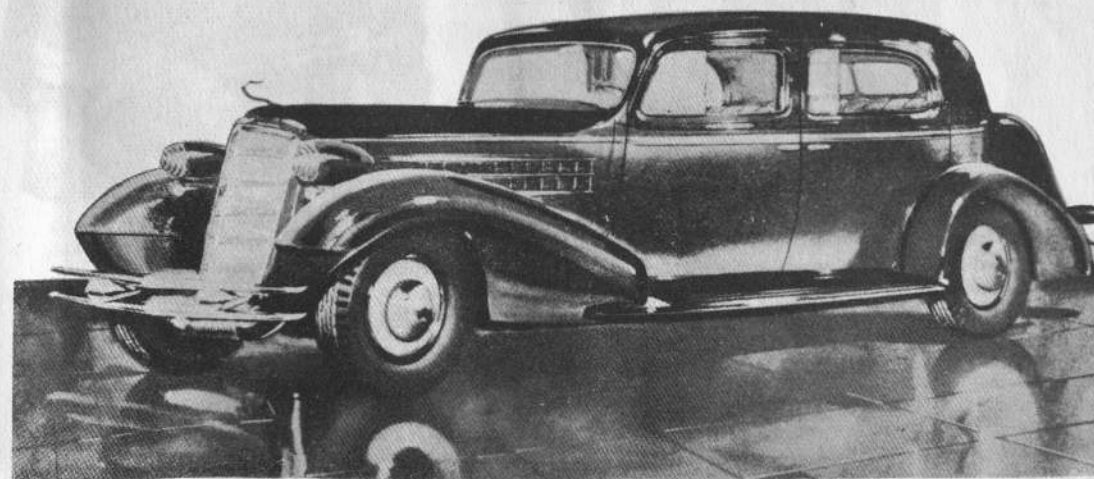
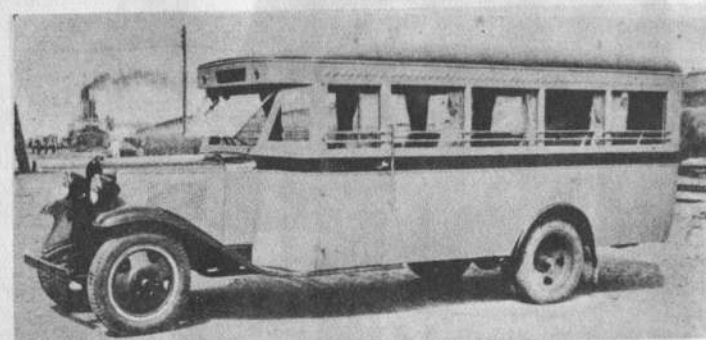
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COURT ROBES THROUGH THE CENTURIES



MANCHU Court dress has been always stately, beautiful and elaborate, according to pictorial proofs handed down by historians of that great dynasty. The use of modified robes in the coronation of His Majesty Pu Yi at Hsinking focuses interest on state garments used by former emperors and empresses and their attendants.

A robe of gold threads is the attire of the Manchu Empress, center above. It is historically correct as to detail. The two court ladies on either side wear gowns of scarlet and orange, with typical Manchu headdress.

Traditional costumes of other dynasties of China are pictured on the opposite page. The Tang dynasty is represented by the cavalry general, bearing lance and whip, with headdress of blue feathers and pearls. His girdle is adorned with pieces of mirror to ward off evil spirits. Two pheasant feathers and white fox fur pendants indicate that he is a son-in-law of the emperor.

The beauty with basket of flowers is a character well-known in literature of the Ming dynasty. She is Lin Tai Yue, a character from the famous novel "Hung Lou Meng", or "Dream of the Red Chamber", who is said to have been so fond of flowers that every morning she gathered the faded ones to bury under her tears.

An imperial concubine of the Tang dynasty (618-907) is shown kneeling. Yang Kuei Fei was the famous concubine of the Emperor Ming Huang, and was supposed to be very beautiful and highly skilled in music. Posing in this costume is Miss Lily Yuan, daughter of Yuan Chu-shen, former tutor of His Majesty Pu Yi. A bride and bridegroom of the Manchu dynasty are shown in the reconstruction of a Manchu bridal scene.

Leading members of Manchu families, some of whom attended the present coronation ceremonies, participated in the pageant at which these old costumes were worn.

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First Emperor Enthroned

An eye-witness account of the brilliant pageantry of Hsinking, at Temple of Heaven and Palace, and through the teeming streets of the gay capital on March 1st, 1934. Emperor confers Constitutional Powers on Ministers.

By a Staff Correspondent

ON March 1st, A.D. 1934 at 8.25 a.m. of a desperately cold but typically sun-bright Manchurian day, P'u Yi, last monarch of the Manchu Dynasty, became the first Emperor of Manchoukuo at a religious ceremony in the open air where communion with heaven was, by Chinese tradition, a harmonious reality. There were two solemn formalities, the one at the Temple of Heaven and the other in the palace. The first was the reception of the divine mandate, truly the enthronement; the second was a civil rite, or the adjustment of imperial rank to the form of government. Having received the authority to rule, the Emperor then commanded his ministers to accept his commission.

The enthronement was completed at the new capital city of Hsinking, where the Emperor, then holding the rank of Chief Executive of Manchoukuo, had resided from the day of his appointment on March 9th, 1932. It took place in two widely-separated parts of the city. The first ceremonies, at the Temple of Heaven, were witnessed on the undeveloped ground of what is to be the new imperial palace in the Model City, a sign of the forward-looking ideas of the emperor and his state; the second in the temporary residence. Between the two a procession was arranged which, however brief, afforded some opportunity for the people to see their monarch on his first steps along the imperial path.

Courage and devotion, those marked characteristics of His Majesty in many stormy years, sustained him again through the ordeal and inspired his rescripts and proclamations. For weeks before the day, the young man had been busy in preparation for the event, in studies, meditations, interviews, administrative acts until one might have expected him to be a mass of nerves on the morning of March 1st. As a final test the weather was extremely cold, two degrees below zero Fahrenheit, with a north wind. Prepared for the enthronement by four days of fasting, His Majesty was busy from 3 a.m. till late in the night of March 1st and appeared quite as fresh at the end as when he coolly marched through the aisle formed by witnesses at the Temple of Heaven, to offer his sacrifices.

The story of the enthronement is one that naturally falls into two divisions: the factual record of the proceedings and the observations and conclusions based upon the scenes and the events. Even the first has several angles of approach, depending upon the person giving the description. But a running report of the various happenings must of necessity be impersonal.

GREETINGS GREAT DAY OF CORONATION

After a four-day partial fast His Majesty P'u Yi had fulfilled the purification requirements of his high destiny and was deemed fit to approach the simple altar of earth for communion with the divinity. He retired early on March 28 in a remote part of the palace, alone with his thoughts and purposes. Next morning he arose at three o'clock to undergo a series of meditations and prayers preparatory to the solemn rites. By seven o'clock the dressers commenced vesting His Majesty in the outer garments for the Altar of Heaven. These were the typical Manchu-Mongol riding trousers of silk, caught in at the ankles. The feet were encased in soft riding boots of ancient Manchu pattern, with felt tops and tartar upturned toes and heels. Rich scrolls adorned the front.

His Majesty donned two special robes designed by officers in charge of ritual. The inner, loose, long-sleeved, with close-fitting collar, was of a blue background richly chased in gold and silver

dragons, those traditional emblems of power in China. The design covered the front, shoulders and back, and dragons intertwined around the lower hems. Over this gown was a similar one, more sober in hues. Interwoven red and black silk gave a purple effect. There were large round dragon seals in gold worked on the back, shoulders and front.

On his head H.M. P'u Yi wore the royal crown-like helmet resembling that of the preceding dynasty. Sable fur formed the up-turned brim, and scarlet silk the upper tower effect surmounted by a spire of golden dragons bearing in their mouths seven large and fourteen smaller pearls.

Attired for the solemn rites His Majesty gave the signal and took his place in the royal motor coach newly acquired for the occasion, one of the largest and finest automobiles manufactured in America. Its body was of bullet-proof steel, and special glass had been tested to deflect missiles. It was beautifully worked, a tribute to the maker's art.

GUARD OF HONOR ENCASES ROUTE

Alone in this coach His Majesty moved in the midst of a procession of ten scarlet limousines, with an out-riding motorcycle corps completing the impressive caravan. The entourage moved along the broad road leading from the temporary palace in the older part of town towards the Temple of Heaven erected on the open plain, on the site of the new palace which is to be built in the model city. The route is roundabout, and took more than fifteen minutes to cover. But the procession was well timed so as to reach the temple precisely at 8.17 a.m. Along the way, as is usual in all Oriental processions, the route was honored and guarded by lines of soldiers, all facing outwards, fulfilling the historic rule that the privacy of the ruler shall be maintained. The system also serves a practical purpose of keeping the guards on the lookout towards any possible disturbers.

The military display on the whole was more of a national tribute, and it stretched in imposing lines the whole way, with detachments doing special duty at approaches to the main road and over the surrounding plain. Overhead could be heard the drone of escorting planes.

The procession arrived at the Temple of Heaven to find an imposing assembly drawn up.

The Temple itself was a representation of the famous one at Peking, formed of a rectangular piece of ground enclosed by red, white and blue bunting, shoulder high. Inside this was a smaller enclosure curtained by a high screen of yellow cloth wherein was the three-tiered altar of common earth with high steps, the summit being reached by a flight of carpeted wooden steps from the north. From the outer central entrance of the "walled" temple to the inner sanctum was a broad aisle formed by roped barriers. On the eastern side of the aisle were arrayed the civil, military and naval officials. On the western side were the correspondents, photographers and motion-picture representatives. Inside the roped area, flanking the entrance to the altar were two files of ritualists garbed in rich Manchu garments of the type so familiar in the days of the last dynasty.

EMPEROR LEADS ALTAR PARTY

When His Majesty alighted, with the higher officials of the Government and the Japanese Embassy, and his bodyguard of officers, the

Emperor first adjusted his hat and robes, and then led the procession towards the yellow-curtained altar. His Majesty moved slowly and deliberately, observing all about him with marked coolness, evidently not in the least nervous. Behind him followed the notables of government and embassy to the inner sanctum, and the curtain descended. During that brief walk from the outer entrance to the altar partition, photographers and newspapermen had been afforded their only sight of His Majesty and their only opportunity to record his stately progress.

The altar ceremony was brief. It was founded in tradition. Six sacrificial objects were offered. After kneeling and rotowing, His Majesty received from the altar attendants in succession the jade, silk, wine, grain, wood and meat for presentation to heaven as symbols of man's realization of the source of all these things. As each offering was made the chief ritualist called out in the high-pitched voice employed for these rites, so that all might know the progress of the service. In the midst of the rite His Majesty rested for a brief space in a special marquee, with its small throne, and then went on again, heedless of the bitter cold.

When the last offering was made His Majesty put fire to a special message he had written, a veritable address to the gods, the ascending smoke being symbolic of its transmission to a higher realm. In that message His Majesty is understood to have pledged his life to the service of the state.

The Emperor then descended the altar and again walked slowly past the double line of people to the waiting cars, while busy cameras and cinema machines endeavored to capture an adequate picture of the historic proceeding. The caravan moved quietly away towards the palace as the assembly stood at attention, heads uncovered and overcoats laid aside despite the cutting wind; a great moment had passed into posterity.

SEAL USED FOR FIRST TIME

His Majesty P'u Yi issued his first rescript as Emperor at the civil coronation rites at his Palace-former official offices of the Salt Bureau and soon to be replaced by a more suitable Imperial Palace on the site of the temporary Temple of Heaven- the same morning. The royal rescript received the imprint of the new jade seal which had been offered to His Majesty at the early morning Altar of Heaven ceremonies. The reign of Kang Te was thus auspiciously begun.

The proceedings that followed during the next two hours, from ten to after twelve o'clock on that Manchurian winter morning of March first, took the form of a court levee, surely one of the simplest royal ceremonies at which any emperor of a nation has conspicuously figured. Its essence was an entire absence of any grandeur, pomp or pageantry: its keynote a sense of quiet jubilation, thankfulness, a dignified reminder that the inevitable had happened- a young Emperor was upon the throne of his people.

The scene was a memorable one to all who had the honor of participating. The converted palace buildings are simplicity itself, very much the official yamen type of grey brick buildings surrounding square paved courtyards, yet an air of dignity, of a royal presence, pervaded the place and made itself felt by onlookers to the scene. A mighty respect for the achievements of a new nation, for the manly young Emperor who had just accepted Heaven's mandate to rule the people of Manchuria, for such wise counsellors as Premier Cheng Hsiao-hsu, the man behind the throne, was evident in the attitude of certain foreign guests conversant with the situation, who were privileged to watch the proceedings.

PAGEANT OF COLOR AND BEAUTY

These- for no foreigner entered the palace rooms where His Majesty was receiving the felicitations of his friends and followers, State and Embassy officials, both Manchu and Japanese- took the form of gazing upon the continual stream of arriving and departing visitors come to congratulate the Emperor. Women had a conspicuous role that morning, for the Empress was receiving in her own apartments for the first time. The women visitors passing between the ranks of court retainers and bodyguards, through the courtyard moon gate into the Empress' residence, added another note of color to the already picturesque scene. Many members of noble families had come from afar, from Peking and Tientsin, and wore the traditional ceremonial dress of years ago. Younger members of royalist families displayed the slim elegance of the modern young Chinese girl- their sheath-like robes of vivid silks and satins bearing the hall-mark of the latest fashion, their coiffures modern as their trim, French-heeled scarlet and gold slippers. There were Japanese ladies, wives of state officials, and grand dames of the Manchu race walking in painted satin shoes and wearing the headdress of an older regime, come to felicitate the Empress.

Splendor and color were not lacking, in the uniforms and de-

corations, gold braid and swords of Embassy and military officials. The Japanese Ambassador, General Hishikari, was a resplendent figure, as he arrived with his aides. Aged and dignified Chinese wore the soberer black and blue gowns and jackets of their race, with picturesque sable hats framing faces full of character. White beards and queues of elderly members of the Emperor's own race contrasted vividly with the military precision and clipped moustaches of their allies- the Japanese dignitaries.

Came the Premier, attended simply by his son, Cheng Yui, making his serene and smiling way to the room where His Majesty received him warmly. The premier walked with a quiet confidence and happiness in the fulfillment of his cherished plans to place the young Emperor P'u Yi upon his ancestral throne. It was a happy day and happiness was reflected on all faces, even to the humblest palace servant who wore his new silken blue coat and enthronement decorations- reward of service and merit- on the auspicious day.

And all who came to pass through the courtyards into the Throne Hall seemed to come as a personal friend of the Emperor, whether he came in official capacity or not. There reigned an air of allegiance, of honor paid to the man as well as to the Emperor.

So the civil enthronement rites were simply carried out according to tradition. In the meantime the waiting foreign newspaper correspondents and cameramen stood in a portion of the courtyard reserved for them, waiting for the Emperor and his staff to pass in review. As the bitterly cold winter morning reached midday, signs of activity proclaimed the ending of the levee: the blue and red uniformed band came to attention, its leader flourished a baton; Premier Cheng Hsiao-hsu walked with sprightly tread toward the little group of Americans and Europeans and addressed to them a gracious speech of welcome and appreciation, proclaiming the ideals of the new nation. This was translated into Japanese and English.

MONGOLIA DOES ITS GALLANT PART

Another picturesque scene had for its actors a band of nearly fifty Mongol bannermen, representatives of their Princes, who, still with that evident feeling of allegiance and loyalty, prostrated themselves upon the paved courtyard fronting the palace, and performed the kotow three times in traditional manner, swearing themselves to the service of the new Emperor.

Shortly afterward, the national anthem of Manchoukuo, the words of which were composed by the Premier, was played; the palace doors were flung wide; guards saluted; the Emperor was coming.

Smartly uniformed in his new ceremonial military Field Marshal's dress, accompanied by a few aides, Emperor P'u Yi made a brief appearance on the palace steps before moving briskly to his quarters. He was unhurried, calm, composed as a ruler should be having just received proof of his peoples' loyalty and trust. The Emperor passed from view. The Enthronement was ended.

HISTORIC ACTS ARE RECORDED

There were several important organic acts attendant upon the enthronement. One was the change in the basic law of the country, from a democratic institution to a monarchy. Another the announcement of a series of internal measures of relief and amelioration of the lot of the people. Still another was a formal notification to foreign countries of the enthronement, in order that diplomatic procedure might be adjusted.

The rescripts and proclamations were couched in the most sonorous language. In the original Chinese they were models of calligraphic and toneful beauty, poetry of administrative style. For instance, examine this rescript, and from the rounded periods of the English translation judge of the original:

IMPERIAL RESCRIPT ON ENTHRONEMENT

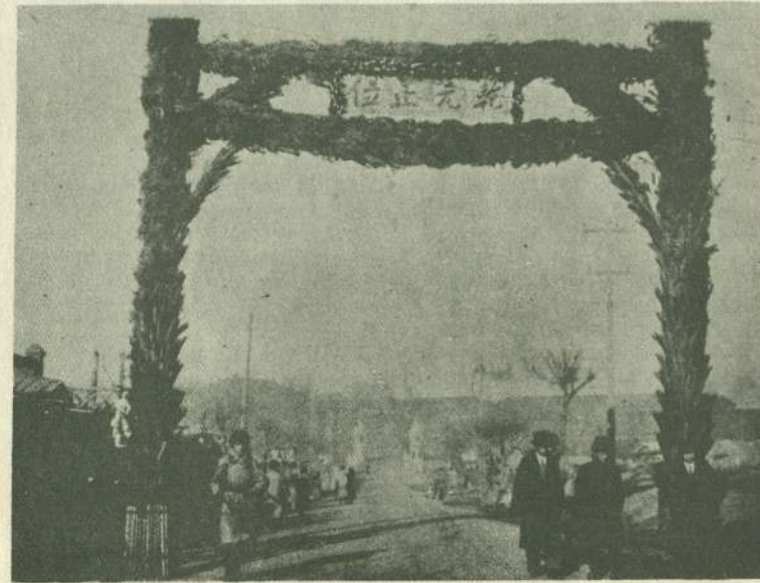
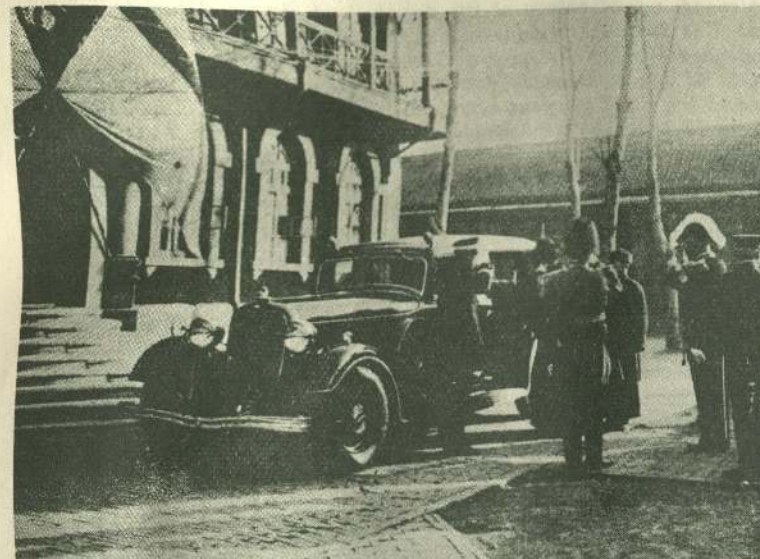
March 1, 1934, First year of Kangte

"By the Grace of Heaven, We, the Emperor, having acceded to the Imperial Throne, hereby cause to proclaim:

"Two years have elapsed since the founding of our State under the name of Manchou in accordance with the cardinal principles of Heavenly will and of Love to men, and in reliance upon the aid given by the trusted righteousness of our friendly neighbour.

"In the earlier period of our State the remnant forces of outrageous militarists with arms oppressed and maltreated the innocent people. The Empire of Japan, in the name of righteousness and justice and in spite of suspicions cast and attacks made by uninformed quarters, gave assistance in the task of establishing our State. This very deed has effected the salvation of our people from agonies

THE ENTHRONEMENT IN PICTURES



His Majesty in the uniform of the secular ceremony after the enthronement on the Altar of Heaven. He is seen in the ceremonial dress of a full general, wearing the State's first commemoration medal. On the left he is seen entering the royal motor coach before proceeding to the Temple of Heaven, and in another picture descending the steps of the palace with his suite after the civil rites, en route to his private apartments. The lower pictures show two types of pailou or ceremonial arch along the route from palace to temple.

and sufferings of water and fire.

"We, the humble selves, by the mandate of Heaven invested with sovereign power, have ruled over the realm. The scattered people from all directions have gradually returned and now raise their voices to sing the hymns of praise; armed hostilities have ceased and the country is bathed in the radiance of the sun and the moon. Heaven favours none but only helps those who are virtuous.

The populace, however, have their desires and strife would not cease without a sovereign who rules over them. Now the people have united into one in earnestly petitioning for Our enthronement. In these circumstances, We, complying with the will of Heaven, have on this date, the First day of the Third month of the Third year of Tatung, acceded to the throne as Emperor and herewith proclaim this to be the First year of Kangte as from this date, and Our State to continue to retain the name of Manchou.

"The difficulties of the country are not as yet wholly eliminated and We dare not for a moment seek ease and comfort. We are hereby set to formulate all the far-reaching designs for the safe-guarding of Our domain and the future policies for its administration, in close cooperation and harmony with the Empire of Japan. The general outline of administrative policies and the engagements already entered into shall remain unchanged. Although the people and races in the State are diverse, it is imperative that there be sincerity and trust with one another and there be common interest.

"We hereby declare that the course thus outlined in these words shall remain unaltered as the sun in Heaven. Heed to Our rescript and hear ye all people."

Imperial sign-manual and Imperial seal
Countersigned by the
Prime Minister and the
Ministers of the Departments

First Day of March, 1934
First year of Kangte

PREMIER'S NOTIFICATION TO PEOPLE

Notice Issued by the Prime Minister March 1, 1934.
Notification No. 1, State Council

"Notice is hereby respectfully given to the people of the Empire that on the happy occasion of the Enthronement ceremonies, when all the inhabitants of the country shared the joys of the Imperial event, I, the Prime Minister of the State, had the honour to communicate to the people the benevolent virtues of His Majesty, upon receipt of the Imperial Rescripts on the Enthronement and Amnesty. Again, I have the honour to receive an Imperial message empowering the Government to disburse funds from the State treasury for simplifying the customs and manners of the people by awarding official honours upon filial sons and daughters and faithful wives and also for caring for the aged with respect and affection; for establishing an Imperial foundation to encourage works of charity and to promote their growth. The Central Federation of Welfare Associations is ordered to relieve those in difficulties so that they might be enabled to share the Imperial blessings in common. Posthumous honours are to be granted to those in civil or military service who have fallen for the cause of the founding of the new State and their bereaved families are to be taken care of properly.

"In the circumstances, I have instructed the authorities concerned to carry out completely the programmes drawn up for the execution of the orders contained in the Imperial message.

"It is earnestly desired, therefore, that all the people of the country should share in common the fruits of the benevolent rule of the Empire in appreciation of the Imperial blessings."

Issued on this First day of March, the First Year of Kangte.
Cheng Hsiao-hsu, The Prime Minister.

STATEMENT FOR FOREIGN COUNTRIES

By Hsieh Chieh-shih, Minister for Foreign Affairs, March 1, 1934

"His Majesty the Emperor of Manchoukuo (the Manchou Empire), conforming to the will of Heaven and complying with the wishes of the people, has acceded to the throne at Hsinking on this day, namely, March 1st, the First year of Kangte, and I respectfully take this occasion to make the following statement elucidating the

significance of this event.

"It might be recalled that the thirty million inhabitants of this Empire, taking advantage of the downfall of the militarists, freed themselves from the tyranny of the old regime and proclaimed their independence in the first year of Tatung. Our friendly neighbour, the Empire of Japan, animated with the sincere motive to safeguard the peace of the Far East, gave every possible aid and has assisted in making Manchoukuo's independence secure. On March 12th of that year, I informed various foreign nations of the establishment of our State.

"During the two years that have gone by since then, the various policies outlined at the time of the founding of this nation have gradually been put into practice in accordance with the basic principles of independent countries of the world, while all national programs and systems have been vastly improved. Meanwhile, the inhabitants have been able to enjoy security of life and to pursue their occupations in peace. Nature has looked upon the country with favour, men have lived in harmony, and the harvests have been plentiful.

"At this juncture, the populace of all provinces, districts and cities earnestly and unanimously sought for a sovereign in conformity with the expressed will of Heaven. It should be observed that in further solidifying the foundation of this nation, it is essential that proper designations be adopted and that the relations between sovereign and subjects be defined that the national structure be fixed, and that broad projects for the future be developed. Thus to consolidate the basis of the "Wangtao" State, a rising power of the East, indeed constitutes an indispensable factor in preserving the peace of the Orient.

"It may be emphasized in this connection that His Majesty the Emperor has created the Manchou Empire and reigns over it as the first sovereign, by the grace and blessings of Heaven, a fact which must not be confused with the restoration of the Ching dynasty. This also should not imply in the least suspicion and malice in our relation with the people of the Republic of China. The sole aim of this Empire lies in safeguarding its domain, protecting its inhabitants, and in completing the establishment of a peaceful paradise by perfecting the administration in accordance with the newly promulgated Organic Law, as well as the future Constitution, thereby contributing to the maintenance of lasting peace in the Orient. Our foreign policy as outlined in my formal communication under date of March 12th, the First year of Tatung, will continue to be enforced and faith will remain unbroken. By reverencing the Heavenly commands, efforts will be made to ease the hearts of the people and let all rejoice in universal peace; strifes will give way to tranquillity and so shall we be able to sing hymns of concord with all mankind."

Respectfully issued on this auspicious occasion of the Enthronement, First day of March, First year of Kangte.

EMPEROR CREATES CONSTITUTIONAL MONARCHY

The Organic Law of Manchoukuo, promulgated by His Majesty Kang Te on March 1st, by a most liberal and benign initial act of legislation, voluntarily assigns much of the power of a sovereign to the Ministers of the State. In other language, the process of changing the fundamental constitution of Manchuria creates a limited monarchy. Recognizing the requirements of modern conditions His Majesty divests himself of much of the dictatorial authority of former Emperors. Thus Manchoukuo becomes of a constitutional type with Great Britain and Japan.

The texts of the Organic Law, and of the laws abolishing the prior organic laws, are as follows, and the forceful paragraphs have been emphasized to indicate the magnificence of His Majesty's gesture of trust in the co-partnership in government of his people:

"By the grace and will of Heaven, We have acceded to the Throne and have indicated the fundamentals of the sovereign organization by enacting the Organic Law. In the exercise of the supreme power We shall conform to the provisions of the said Law and shall not suffer the same to be violated."

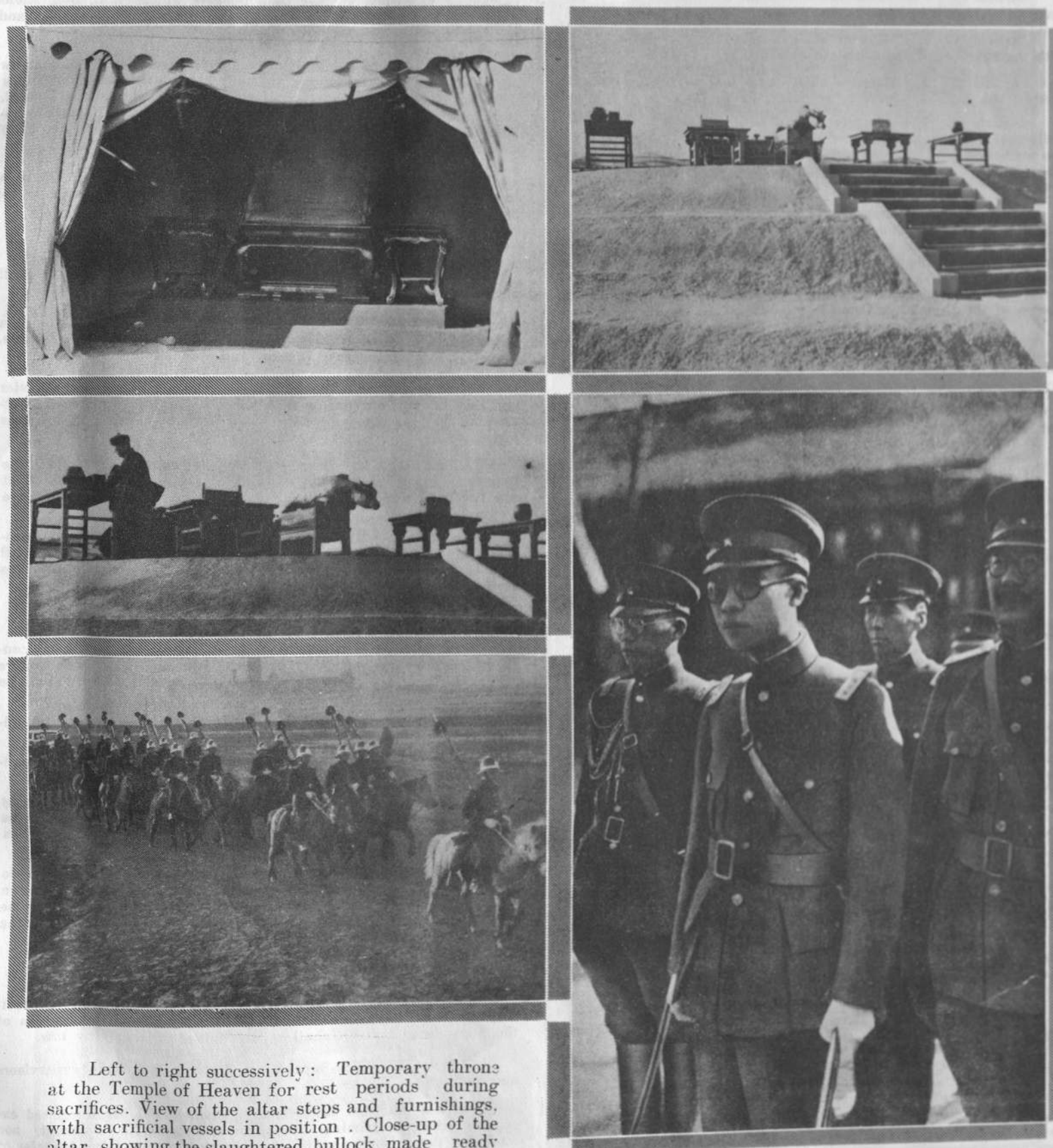
Imperial sign-manual and Imperial seal, First day of March, First year of Kangte, 1934.

Countersigned by The Prime Minister and Ministers of the Departments.

Chapter 1. The Emperor

Article 1. The Manchou Empire shall be reigned over and governed by an Emperor. The succession to the Imperial Throne

THE ENTHRONEMENT IN PICTURES



Left to right successively: Temporary throne at the Temple of Heaven for rest periods during sacrifices. View of the altar steps and furnishings, with sacrificial vessels in position. Close-up of the altar, showing the slaughtered bullock made ready for the offering. The Imperial cavalry guard of honor. His Majesty, attended by officers of the guard, standing during his brief address to the international correspondents.

shall be as determined separately.

Article 2. The dignity of the Emperor shall be inviolable.

Article 3. The Emperor is the head of the Empire, supervising the sovereign rights, and shall exercise them in accordance with the provisions of the present Law.

Article 4. The Prime Minister shall give his advice to the Emperor and shall be responsible for it.

Article 5. The Emperor shall exercise the legislative powers with the approval of the Legislative Council.

Article 6. The Emperor shall cause the courts of justice to exercise the judicial powers in accordance with law.

Article 7. The Emperor shall issue or cause to be issued ordinances for the maintenance of public peace and order and for the promotion of public welfare, or for the carrying out of laws. But no such ordinance shall in any way alter any of the existing laws.

Article 8. The Emperor, in consequence of an urgent necessity of maintaining public safety or averting emergency calamities, shall be empowered to issue, with the approval of the Privy Council, when it is impossible to convene the Legislative Council, Imperial ordinances which shall have the identical force of law. Such Imperial ordinances, however, shall be reported at the following session of the Legislative Council.

Article 9. The Emperor shall determine the organization of the different branches of administration, appoint or dismiss government officials and shall fix their salaries, except in the case of those especially provided for in the present law or other laws.

Article 10. The Emperor shall have the power to declare war, make peace, and conclude treaties.

Article 11. The Emperor shall have the supreme command of the military, naval, and air forces.

Article 12. The Emperor shall confer decorations and other marks of distinction.

Article 13. The Emperor shall order amnesty, pardon, commutation of punishments and rehabilitations.

Chapter 11. The Privy Council

Article 14. The Privy Council shall be composed of Privy Counsellors.

Article 15. The Privy Council shall, when consulted by the Emperor, submit its opinions relative to the following matters: (1) Laws; (2) Imperial House Law; (3) Imperial ordinances; (4) Budgets and matters pertaining to contracts other than budgets which entail obligations upon the National Treasury; (5) Treaties and agreements negotiated with foreign nations and declarations issued in the name of the Emperor; (6) Major appointments and dismissals of government officials; (7) Other important matters of the State.

Article 16. The Privy Council may report its views to the Throne on important matters relating to the affairs of the State.

Chapter III. The Legislative Council

Article 17. The organization of the Legislative Council shall be as determined separately by law.

Article 18. All legislative and budgetary bills and matters pertaining to contracts other than budgets entailing obligations upon the National Treasury shall require the approval of the Legislative Council.

Article 19. The Legislative Council may present proposals relating to affairs of the State to the State Council.

Article 20. The Privy Council may receive petitions presented by the people.

Article 21. The Legislative Council shall be convoked annually by the Emperor. The duration of the ordinary session shall be one month which may, however, be prolonged by the Emperor in case of necessity.

Article 22. No session of the Legislative Council can be opened unless more than one-third of the total number of its members are present.

Article 23. The proceedings at a session of the Legislative Council shall be decided by a majority vote. In case of a tie-vote,

the chairman shall have the casting vote.

Article 24. The deliberations of the Legislative Council shall be held in public. Closed sessions may, however, be held upon demand by the State Council or by a resolution of the Legislative Council.

Article 25. All legislative and budgetary bills and matters pertaining to contracts other than budgets which entail obligations upon the National Treasury shall be sanctioned, promulgated, and put into force by the Emperor.

In the event of the legislative and budgetary bills and matters other than budgets pertaining to contracts which entail obligations upon the National Treasury being rejected by the Legislative Council, the Emperor shall re-present them to the Legislative Council by indicating his reasons therefor. When further rejected, the Privy Council shall be consulted for a decision thereon.

Article 26. No member of the Legislative Council shall be held responsible outside the Council for his opinion uttered or for any vote given within the the Council.

Chapter IV. The State Council

Article 27. The State Council shall take charge of all administrative affairs.

Article 28. The State Council shall be composed of the Departments of Civil Affairs, Foreign Affairs, Defence, Finance, Industry, Communications, Justice, and Education.

Article 29. The State Council shall have a Prime Minister and each of the Departments a Minister. The Minister of each Department shall be responsible for the affairs over which he exercises jurisdiction.

Article 30. The Prime Minister and the Ministers of the Departments may attend the sessions of the Legislative Council at any time and may have a voice in its deliberations, but shall have no vote.

Article 31. All Imperial edicts or rescripts, Imperial messages, laws and Imperial ordinances relating to State affairs shall bear the countersignatures of the Prime Minister and the Ministers of the Departments concerned.

Chapter V. The Courts

Article 32. The Courts shall, in accordance with law, conduct trials of civic and criminal cases. In respect to administrative and other special litigations, however, special provisions shall be made by law.

Article 33. The organization of the courts and the qualifications of the judicial officials shall be determined by law.

Article 34. The judicial officials shall command independence in the discharge of their duties.

Article 35. No judicial official shall be dismissed except by trials on criminal offence or disciplinary punishment, nor shall he be subjected, to suspension, transfer of position or office and reduction of salary, against his will.

Article 36. The trials and judgements of Courts shall be open to the public. Cases which threaten public order and peace or in which public morals are liable to be in danger, however, may be closed to the public in accordance with law or by decision of the Courts concerned.

Chapter VI. The Supervisory Council

Article 37. The Supervisory Council shall conduct supervisory duties and audit the accounts. The organization and duties of the Supervisory Council shall be determined separately by law.

Article 38. The Supervisory Council shall have supervisors and auditors.

Article 39. No supervisor or auditor shall be dismissed except by trials on criminal offence or disciplinary punishment, nor shall any supervisor or auditor be subjected to suspension, transfer of position and reduction of salary, against his will.

Supplementary Provisions

Article 40. The present Law shall come into force on the First day of March, First-year of Kangte.

Article 41. The Emperor may, for the time being, issue

THE ENTHRONEMENT IN PICTURES



Left to right successively: Notables at the entrance of Temple of Heaven. The Imperial entourage passing through the curtain screening the altar. His Majesty's motor coach en route to the temple. Manchurian cavalry guard in review order. Manchurian infantry guard at the "present." Manchurian cavalry in column of route. Manchu and Mongol nobility in court dress. Infantry as the Emperor passes.

—Photographs by J. A. Mills, Associated Press of America, and W. Bosshard, Ullstein Press

Imperial ordinances or decrees possessing the identical force of laws, fix the budgets or make contracts other than budgets which entail obligations on the National Treasury, with the approval of the Privy Council.

Article 42. All previous ordinances, Council orders, and other laws and ordinances irrespective of their designations or titles shall continue to remain in force.

Abolition of the (Government) Organic Law of Manchoukuo
(of March 1, 1932, First year of Tatung)

In accordance with the provisions of Article 42 of the Organic Law, and with the approval of the Privy Council, We have sanctioned the abolition of the Government Organic Law and hereby cause this matter to be promulgated.

Imperial sign-manual and Imperial seal, Countersigned by The Prime Minister and Ministers of the Departments.

First day of March, First year of Kangte, 1934.

Imperial Ordinance No. 1.

Abolition of the Government Organic Law.

The Government Organic Law of Manchoukuo, Ordinance No. 1, of the First year of Tatung, is hereby abolished.

Supplementary—The present Ordinance shall take effect as from the First day of March, First year of Kangte, 1934.

WITH THE PRESS AND CAMERA OBSERVERS

One of the most interesting features of the enthronement was the world-wide attention evidenced by the presence of correspondents and photographers of international repute. Key men in the Far East of the big news services were on hand for days before the big event, preparing the avenues of despatch and arranging the necessary permits to get into the closest possible position to the principal ceremonies. Some of the men and women news and picture recorders came from Moscow, Peking, Shanghai and Tokyo, the central news posts. They made a formidable aggregation of expert observers, and the lot of the officials appointed to deal with them was not an easy one. Each a strong individualist seeking special place and preferment, the newspapermen and newsreel personages used every wile and argument to try and obtain advantage. Mr. Torao Kawasaki was the official appointee of the Foreign Office of Manchoukuo saddled with the task of dealing with the "invaders". At the close of the ceremonies he had little strength or resilience left. In a social way he was ably assisted by Mrs. Kawasaki. Major G. Miyawaki, Mr. C. H. Chen, Mr. J. B. Law, Mr. W. Matsumura, and Mr. Wu were others who bore the brunt of newspaper "attack" from morning till midnight; their work was never finished. When newspapermen were unable to break through the stringent regulations which strictly limited the places they could go, they bore down in a wheedling and demonstrative body on Mr. Ken Tsurumi, secretary of General Hishikari, asking his good offices, and many modifications of the rules were secured in this way. Mr. Tsurumi was a tower of strength owing to his broad knowledge of local conditions.

But in the end the newspapermen and cameramen were greatly hampered. They were held immovable in a small space on the west side of the altar of Heaven. This meant they had to shoot right into the sun with cameras and cinemas. Only long-distance pictures could be secured, a severe restraint on the newspapermen permitted larger liberties abroad. But the government, willing to help, was held down by the ritualists in charge of the altar ceremony. These refused to permit close-ups of the altar or of His Majesty in action.

At the palace enthronement, too, the newspapermen were not allowed to view the proceedings. Space was too restricted to permit all within the throne room or the palace grounds during the rites. Hence the government had a few official pictures taken and gave out these pictorial versions of what went on, a faithful record of the events but, of course, far from satisfying to the newspapermen seeking individual angles and interpretations. There were about thirty representatives of papers and photographic and newsreel companies, besides about two hundred Japanese Press correspondents, and it was felt that to have this eager mob milling about the vicinity of the throne room would not be in keeping with the dignity of the proceedings.

BIG STORY COMPETENTLY COVERED

In the circumstances it is wonderful that such accurate and

colorful descriptions were available. The Press accounts sent over the world were strikingly veracious and descriptive, whether by cable, fast letter service, photographs, newsreels, talkies or radio. The highest credit is due the competent staff of correspondents and to the government officials who aided and abetted them.

Among the many outstanding correspondents on the ground were noticed Mr. Jim Mills, who has a roving commission for the Associated Press of America, and might be given the title of enthronement editor. For he was at the coronations of the Emperor of Abyssinia and the King of Roumania. Big news events anywhere usually find Jim Mills there with his typewriter and camera. His most likeable personality carries a persuasive touch that usually gets the news. He hardly slept during the two days of the enthronement ceremonies, shooting out continuous wires and catching all the mails with a stream of pictures from his battery of cameras.

Mr. H.G.W. Woodhead, C.B.E., friend of the Emperor, Editor of the China Year Book and Oriental Affairs, one of the veterans of China newspaper service after 32 years in harness, was a conspicuous figure, whose accounts will be worth reading.

Mr. Lui Venator had done valiant work for the New York Times. His preparation of the ground and accurate advance mail copy, with hot wires from the scene, kept the big American paper well to the front.

Mr. Wolfgang Sorge of the Berlin Lokalanzeiger, one of the shrewdest commentators on the news, who is a well-known figure in the Asian capitals, was genially present, putting the farsighted interpretative touch on his despatches. Another keen German observer was Mr. Walter Bosshard, of the Ullstein Press, Berlin, who is one of the best combination press and picture men in newspaper harness.

Mr. Lawrence Impey, the Daily Mail correspondent, moved quietly and competently through the scene, following up the work he already had done in the earlier stages of the Manchurian campaign.

WIRES TO ALL WORLD CENTRES

Mr. Reginald Sweetland, Chicago Daily News, had come from Tokyo with an observing eye. He kept the Middle West thoroughly in touch with the hour-by-hour developments.

Mr. George Gorman represented the London Daily Telegraph, for which he has been special correspondent in Manchuria from the first day of the outbreak. He also was asked to cover for the United Press Association of America in the unavoidable absence of Mr. Ray Marshall.

Mr. Linton Welles came flying down from Moscow for the Universal Service with a two-angled view of the Manchurian-Soviet situation, and was a hard man to outwit or outwrite. Miss Fay Gillis, also from Moscow, kept the wires busy for the North America Newspaper Alliance and took special interest in the woman's angle.

From South America came Mrs. Patricia Galvao of Brazilian newspaper fame. Miss Annalise Urbye was on the spot for the Norwegian Press.

Mr. Walter Mitchell represented the London Times and had a special advantage over the rest by reason of his knowledge of the language and long residence in the country. Mr. Mitchell was chosen to make the brief address of thanks to His Majesty for consenting to receive the correspondents during the busy hours of the day preceding the rites.

Mr. Ariel Varges of Fox Movietone, with Messrs. Alexander and Tappan, formed a competent "talkie" team which wrestled with the difficulties of the situation. Mr. Varges has had long and brilliant experience in the China and Japan fields. Mr. Joe Rucker of Paramount, with the South Pole experience behind him, made the long jump from California and did notable work with his newsreel camera.

Mr. George Krainukov was an early arrival to cover the situation for Universal Films and had with him the most complete equipment. Mr. Edward Dunn came from Shanghai for the "Observer" and the "Graphic", while Mr. J.F. Newel was an observer for the German Telegraph Union. Wylie of the Washington (D.C.) Star was there. Interesting cosmopolitan personages at Hsinking also included Mr. Ernst Linnenkamp, representing the Illustrierte Zeitung, and also a world-famous painter, who remained at the Capital to paint the portraits of His Majesty P'u Yi and Premier Cheng Hsiao-hsu, and Mr. Aloys Mees, of Hungary.

H. M. P'u Yi, - Three Times Emperor

Some of the higher notes in the dramatic story of the last of the Manchu sovereigns and the first of the Manchoukuo monarchs. From Peking to Hsinking in twenty-six years.

By the Editor

A CHILD was the first Manchu Emperor of China. Likewise a child was the last Emperor. A strong man lifted the Manchus into dynastic dominion. A determined and selfish woman pulled them down. Noorhachu, founder of the Manchu nation, led his people to glory over the defeated armies of the Yehou Clan; but a little more than 200 years afterwards a daughter of the Yehou Clan was the final cause of their elimination. Yet mark the inscrutable workings of Fate, or the Divine will, or Accidental Circumstance! The last act of this Yehou-nala woman, the Empress Dowager of China, was to discern among rival claimants for the succession an infant who was to close the book on one imperial chapter and to open it at the first page of a new and hopeful record on the soil whence his forefathers sprung. Moreover, having made the instinctive choice among several princes, she ruthlessly over-rode opposition, plucked the child from the relative obscurity of a minor palace in Peking, installed him in the Purple Forbidden City on his adventurous road to renown, and then died and left him to his fortune.



P'U YI, THE "BOY EMPEROR"

The first child-Emperor was Tung Chih, carried into Peking by his uncle in 1644, and set upon the throne from which the Ming had been ousted, there to establish a brilliant line of monarchs. Today the term Boy-Emperor is familiar around the world as the designation of P'u Yi who ascended the Dragon Throne as an infant of three years, under the regency of his father, who abdicated in favor of the republican government at the age of seven, who was restored as Emperor of China at the age of nineteen (for a brief thirteen days), and who today, for the third time, by sequence recognized everywhere as fortunate, is the Emperor of a new dynasty in Manchuria.

By remarkable gifts of resiliency this man who was three times Emperor resisted influences which would have put other men into oblivion. Deprived of the carelessness of childhood, he is one of the most light-hearted of men. Reared in an atmosphere of corruption the Emperor is singularly guileless. Wanting all those boyish and youthful contacts which mean so much to the formation of character in manhood, he has built for himself a personality as manly as it is straightforward and winning. Brought face to face with death on more than one occasion, he has managed to retain a lightness of spirit and a geniality of disposition. From such limited resources as were open to him the Emperor has gleaned an insight into the world and its people quite apart from the education that comes of books. For the character he possesses His Majesty P'u Yi may thank first of all an inherent nobility in his nature perhaps sensed by the far-seeing and deep-sensing Empress Dowager, and secondly to a loyal and faithful band of friends who have followed him through the years, teaching him as a child, instructing him as a boy, advising him as a man and counseling him in the graver crises of his later hectic and adventurous career.

BESET BY PERILS FROM CHILDHOOD

Amazing things have taken place in and about the household of

this Emperor; drama, tragedy—but never comedy—have been played before his eyes: often he was an enforced actor. Few monarchs have lived in more hazardous and swiftly-moving times, but to look at Emperor P'u Yi one would set him down at once as a student without a care and certainly without a past.

If Tzu Hsi was not a murderess several times over, there is something wrong with recorded history. Yet she was the gentle creature into whose keeping the child P'u Yi was given. About him glided on padded feet the crimson-handed eunuchs who contributed so much to the ruin of the later Emperors. Down wells in the palace where he lived were thrown people who were "in the way." Rival cliques struggled for power, killing, torturing and looting as they went, all in the most beautifully decorous manner possible. For the loser in this ghastly game behind the walls of the Forbidden City almost apologized for taking his own life. Or the execution sword, removing the official or even a member of the royal family, always had a splendid cause in the documentary evidence of the day.

Across the pages of P'u Yi's life story are written world-shaking events in which he was often a personal participant. Certainly if anyone was to suffer for any of these gigantic Asiatic upheavals, he was the first and logical scapegoat. Repercussions of the Boxer Rebellion, the Russo-Japanese War on Chinese soil, the foreign intrigues between 1901 and 1915; the republican revolution of 1911; the downfall of the Manchu Dynasty under the polite terminology of abdication; the attempts on his life by the atrocious Feng-Yu-hsiang, once known as the Christian General; the flight from the palace to his father's old home in the west city of Peking; the looting of the Peking palaces by Feng and successive generals down to the present day; the flight to the Legation Quarter; the night-escape to Tientsin; the savage civil wars of the north; the expeditions of Chang Tso-lin; the bought-and-paid-for victory of the Nationalists in China which gave them Peking; the tortures of all sorts inflicted on the peoples of the "serene" middle Kingdom; the Russian invasion of Manchuria in 1929 and finally the explosion of Mukden in 1931—these are engraved on his heart. P'u Yi, a sensitive and impressionable boy and man, followed political events and endured those affecting his person, with the fervid attention of a patriot, and in spite of it all he retains the spirit which carries him on to newer and cleaner adventures as the head of the Manchurian State.

EMPEROR'S TURBULENT CHILDHOOD

The personality and character of the newest Emperor cannot fairly be appreciated without some understanding of the background to his story, the historical setting of his pre-natal and childhood years. Yet who would be so bold as to attempt a digest of those teeming decades beginning with the marriage of beautiful Jehonala and the Emperor Hsien Feng, carried through the desperate days of the Boxer Rebellion and ending in the overthrow of all authority in China? The only recourse is to touch such of the higher peaks of this dramatic story hinged upon the loves and intrigues of the Maid of Jeho who, perhaps, expiated her sins in the selection of Manchoukuo's first ruler. We can forget for a moment the murmuring of the discontented millions of China at the ineptitude and the corruption of the Manchu rule—which the Chinese always interpret as an expression of the Divine Will—to linger for a spell in the fragrant gardens of the Summer Palace. There, one day, Jehonala, an Imperial Concubine who had never been seen by her lord the Emperor, was embroidering and singing at her work. This young clanswoman had been chosen by the wife of the Emperor, and was little more than a tirewoman. The Emperor, made a voluptuary by eunuchs, was entranced by the voice of the vibrant Manchu girl from "Pewter Lane" in Peking where she was born. His Lordship stopped to speak and remained to admire. The Emperor lingered in the Summer Palace and the Imperial Concubine was raised from an "honorable person" to the rank of "feminine virtue" which she retained, in the abstract, to the end. The virtuous concubine presented a son to His Majesty,

an heir to a throne that seemed childless. This precious gift was all the more welcome in that it served to allay the stirrings of revolt in the land. For the people ever listen to the voice of hope, of which a child is the symbol.

The great event brought Jehonala into a dominant position in the Imperial Household. She was more than the first lady, for the first lord was a weakling where she was very much the man in character. Soon she had put the Emperor beneath her in deed, and on his death (before which he signed an order for her execution, an order which she promptly purloined and destroyed) she virtually ruled China. Although there was a senior Empress in the person of Tzu An, it was to Tzu Hsi that the sceptre was passed. With a child Emperor, her own Tung Chih in her keeping, she could look forward to many years of undisturbed rule. United in her character were the strength of a Napoleon and a Queen Elizabeth with the gentleness of a nun. She once contemplated retiring to a monastery in a "devil was sick" mood. At one moment a wild cat, at another a gazelle. In one satanic mood a Borgia, at another guileless as a country Miss. But always, from her big moment in the palace gardens to the "robes of longevity" a thinker and a doer. She is the subject of vivid books as enthralling as they are merely indicative of the kaleidoscopic scene against which was set one of the greatest women of history.

WAS BORN POLITICIAN

Her son grew to manhood. Tzu Hsi was found the more firmly in authority by the exercise of brilliant talents in politics and intrigue, enabling her to set one party against another, and always to be one thought ahead of them both and one strong act to the good. The gift of discerning strength and weakness was hers, and she attracted to her person those who would do her most good or serve her end. Thus was numbered in her court Jung Lu, general of banners, a clansman who became her staunch henchman, whose troops were at her disposal at critical moments. It is important to remember this Jung Lu, and perhaps to study him at leisure from an amplitude of sources. For in gratitude for his loyalty the Dowager Empress promised him that some day his blood would flow in the veins of an Emperor. Later we shall see.

Tung Chih died without issue, but weeping beside his bier was the beautiful widow A-lu-te, in an expectant condition. Would the court withhold news of the sovereign's death until the child was born? The court would not, by the emphatic decision of the Empress Dowager who already had the successor chosen in the person of another child, offspring of her brother-in-law, who became the Emperor Kuang Hsu. Strong forces were at work in the Forbidden City and its adjoining palaces to enforce the claims of other aspirants, notably the son of Prince Kung, named P'u Lun, who later became known to America as a delegate to the St. Louis Exposition. These things are mentioned because of the undercurrents that then existed and even run their turbulent courses today, over the succession to the Manchu throne, a delicate question no longer of concern to P'u Yi, who is Emperor of another nation. If the question were to arise, however, P'u Yi would be found closer by blood ties to the parent stock of the dynasty than any of the issue of the descendants of Kuang Hsu.

Kuang Hsu failed to embellish the records with an heir, a circumstance which does not escape the notice of chroniclers anxious to show that in the case of three monarchs, rivals to her authority failed to appear. Some of them were bold enough to accuse the Empress Dowager of forcible measures against the appearance of children or their attainment of maturity. In this sort of accusation, and in many of the crimes laid at the unbound feet of the Manchu Maid, it is well to remember in charity that the great are easy prey to gossip and calumny.

Now we come to the Empress Dowager of 1908 in the twilight of a crimson sundown with the dying Emperor Kuang Hsu lying in the island palace where she had imprisoned him, like the bold woman she was, ever resolute to restrain whoever threw his shadow across the path of her progress to the Tung Ling Tombs. It is at this stage of her dynamic career that the child P'u Yi enters the first act of his public life.

Even before the blood ran cold in the Emperor Kuang Hsu the "Old Buddha", superstition over-riden by expediency, had selected the new ruler. For some time, at her orders, special wet nurses had been sent to the crib-side of P'u Yi, the child of Prince Ch'un. While the unsuspecting child of Fate was playing with his toes at the Shen Wen Fu palace the Maid of Yehow was preparing her cards for the game she knew and loved so well, political management. In this she had the able assistance of the "monster" Li Lien-ying, chief of the eunuchs. He it was who had thrown into a well the Pearl Concubine, favorite of the Emperor Kuang Hsu, as the Imperial Court was fleeing

from the Peking palaces at the time of the Allied march on the capital.

At this auspicious time of choosing P'u Yi there is no doubt the Empress was much under the influence of remorse at the past interferences with dynastic succession, which she felt had brought disaster upon China in the form of foreign aggression and domestic unrest. Indeed her unceremonious disregard of primogeniture had caused the suicide of an imperial censor, an act of sacrifice never far from her conscience. Hence she proceeded to the selection of the new ruler with a sense of propitiation for past mistakes.

There were two principal candidates for succession in 1908. One was Prince P'u Lun, a nephew of the Emperor Tung Chih, and the other P'u Yi, a cousin. The first-named was the son of Prince Kung, regarded by purists as the senior claimant. But the second was the son of Kuang Hsu's brother, and therefore in direct blood line with the re-established imperial line. The complications of the inheritance lent zest to the dispute at the time. Many foreigners in Peking knew Prince P'u Lun when he grew to manhood and circulated amongst them as a somewhat impoverished nobleman, and they will remember that however amiable the prince, his abilities as a sovereign were decidedly open to question; indeed his mentality was acknowledged to be below par.

P'U YI CONSTITUTIONAL CHOICE

If one could roll back the curtain and read the complex mind of the dying Empress, it would be to agree with her that the choice of P'u Yi was both constitutional and wise. In this bright-eyed boy she must have beheld the hope of the Manchu House. At any rate we can follow her to the last dramatic court of her career on that memorable November 13th, when at death's door, she called about her the Grand Council in the Hall of the Ceremonial Phoenixes, the meeting having been delayed waiting for the arrival of Prince Ch'ing. The Emperor was gasping out his last desperate breaths. She was ready to join him for the ride to eternity on the dragon's back. The Old Buddha was able to mount the throne without assistance and once there she ruled the assembly with a compelling eye and an inflexible will as of yore. In the hall were Prince Ch'ing, Prince Ch'un, Grand Councillor Yuan Shih-kai (who later became republican President of China), and Grand Secretaries Chang Chih-tung, Lu Ch'uan-lin and Shih Hsu.

In cool tones the Empress Dowager announced the time had come to choose an heir to the throne. Very cleverly she called attention to a decree of the late Emperor Kuang Hsu allowing his family precedence over other branches of the imperial family, thus giving authority for the choice she had already made but had not yet announced. She asked for the advice of the Grand Council. Her opposition forthwith nominated P'u Lun and Prince Kung (the latter's son being the claimant today.) After calmly listening to their assertions of primogeniture she told them a story by way of prefacing her decision. Years ago she had betrothed the daughter of Jung Lu, that loyalist bannerman, to Prince Ch'un. Even at that time she had decided that the eldest son of the union would be heir to the throne of China in recognition of the meritorious service to the dynasty of Jung Lu. Now she was fulfilling her promise. She thereupon accepted the candidature of Prince P'u Yi, as put forward by the Grand Councillors other than those who had advanced the cause of P'u Lun.

Yuan Shih-kai ventured to make another plea for P'u Lun, it being explained that Prince Ch'un was his political enemy. The indomitable Buddha, according to one of the Grand Councillors quoted by Backhouse and Bland in "China Under the Empress Dowager," forthwith turned angrily on Yuan and said:

"You think that I am old and in my dotage, but you should have learned by now that when I make up my mind nothing stops me from acting upon it. At a critical time in our nation's affairs a youthful sovereign is no doubt a source of danger to the State, but do not forget that I shall be here to direct and assist Prince Ch'un."

So, although the choice was made by Tzu Hsi, the actual proposing and voting was carried out by the majority of the Grand Council responding to her purposes and certainly their own convictions. The die was cast, and in two hours Emperor-elect P'u made his first public appearance at the Palace when he was led wondering, and perhaps babyishly protesting, to see the dying Emperor and the Empress Dowager.

That day the Emperor died. The Empress Dowager was very much alive and apparently destined to hold power for many more years. She caused decrees to be issued, calmly destroyed a valedictory decree of the Emperor Kuang Hsu ordering the execution of Yuan Shih-kai, rose the next morning to attend a Grand Council

INFORMAL

Although conceding the necessity for dignity in office, His Majesty dearly loves to escape from the severities of formal costume and deportment, into the ease of lounge clothing.

In this taste he is charmingly seconded by the Empress.

Here are Their Majesties in everyday attire as they appear to their intimate callers at the palace.

The photographs were taken at Hsinking in February.



HIS MAJESTY, P'U YI

Born 31st Year Kwang Hsu (1905).
Son of Prince Ch'un younger brother of Emperor Kwang Hsu.
Nominated Emperor of China 1907, 12th and last Manchu sovereign.
Abdicated February 12, 1912.
Restored to throne for thirteen days in 6th year of Chinese Republic, 5 a.m. July 1st, 1917.
Married in 1922, at age of 17, to daughter of Manchu Taotai.
Abolished eunuchs and freed 3000 palace slaves July 16, 1922.
Driven from Forbidden City by Feng Yu-hsiang, 1924.
Escaped from father's house to Legation Quarter November 29, 1924.
Fled to Tientsin disguised as poor student February 23, 1925.
Emigrated to Manchuria, land of his forefathers, November 13, 1931.
Installed as Chief Executive of Manchuria March 8, 1932.
Enthroned as Emperor March 1st, 1934.

meeting after which she drew up state documents, and then was mortally stricken at noon of the same day. On her deathbed she was her old calm and efficient self, writing her last messages in a firm, hand and bidding a fond and tearful farewell of her household. Her last words are significant:

"Never again allow a woman to hold the supreme power in the State. It is against the house law of our dynasty and should be strictly forbidden. Be careful not to let eunuchs meddle in government matters. The Ming Dynasty was ruined by eunuchs and its fate should be a warning to my people."

Her valedictory decree is important to Manchuria in its closing paragraph:

"His Majesty (P'u Yi) must devote himself to studying the interests of the country and so refrain from giving way to personal grief. That he may diligently pursue his studies, and hereafter add fresh lustre to the glorious achievements of his ancestors, is now my most earnest prayer."

Thus passed the Empress Dowager, known by her posthumous titles as "dutiful, reverend and glorious." And with that exhortation to study the interests of his people the new emperor took his station.

P'U YI'S FATHER FACES SEVERE TRIALS

Taking the stage as he did after the withdrawal of such a striking and dominating personality as the Empress Dowager Tzu Hsi, and mixing with the crowded characters of the post-Boxer period, Prince Ch'un, the father of Emperor P'u Yi, does not usually receive the recognition for hard and sometimes brilliant public service he deserves. This seventh son of the Emperor Tao Kuang, also known as Tsai Feng, was given the great responsibility of ruling China in one of the most complicated periods of her history, when to the domestic complexities of office were added the problems of foreign affairs at a period when foreign governments were decidedly on the political aggressive. Prior to the spectacular act of the Empress Dowager in choosing Prince Ch'un's son instead of P'u Lun, the Regent-to-be sprang into prominence as the Chinese aristocrat chosen to tender an abject apology to the German Emperor for the murder of Von Ketteler, the German Minister to Peking, by Boxers, an act which precipitated foreign intervention and preceded the siege of the legations.

Prince Ch'un, in solemn state, went to Europe after the Boxer Protocol and on arrival at Basle received the unexpected news that he would be expected to perform the kotow, or prostration, before the German Emperor. William II had been advised by his Foreign Office to exact this measure in order to bring home to China the enormity of the original offence and the humility of the penance. Prince Ch'un telegraphed to Peking for instructions and was told to use his own discretion, but to compromise if possible. Drawing on well-worn precedent the princely envoy suddenly found himself too ill to appear before the German ruler, and he remained officially ill until his representative, acting on the good nature of William II, obtained an amendment to the order: Prince Ch'un could read the apology standing. At once there was a miraculous recovery, and the rite was observed, after which the German Emperor graciously returned the call, good feeling being re-established. Prince Ch'un, in Chinese eyes, won a signal victory.

Christians take cognizance of the open mind of Prince Ch'un on their doctrine. In his possession, a gift from Americans, was a copy of the Bible, and the Regent assured foreign friends that, on his reaching the age of understanding, P'u Yi would be permitted to study the scriptures, a promise fulfilled, for P'u Yi has dipped deeply into the old and new testaments.

When justice was to be applied he drew upon mercy, as in the case of Yuan Shih-kai, whose death was ordered by the preceding emperor. Instead of carrying out the sacred instruction, in which he would have been thoroughly justified in Chinese eyes, Prince Ch'un contented himself in releasing Yuan from official duties.

When Yuan was at the height of his power, hailed as a "king maker" in 1908, when the Empress Dowager and Kwang Hsu were still alive, there was a huge festivity to mark Yuan's fiftieth birthday. The Dowager Empress led the procession of gifts, but Prince Ch'un distinguished himself by remaining away. He refused to honor the man whom he accused of betraying his brother a decade before.

There he was, after the passing of Tzu Hsi, facing a hostile world, struggling to retain the territories of China against foreign aggression, and with dissension in the imperial household after the

legality of P'u Yi's succession. He tackled these and other problems with a quiet and determined manner, if with too great a tendency to compromise. Domestic reforms were urgently demanded. Prince Ch'un introduced them. He already had distinguished himself as the author of opium reforms, which had evoked this stirring encomium from the London Times:

"The whole world has contemplated with admiration and not a little envy the striking success of the Chinese crusade against opium. Posterity will recognize his (Prince Ch'un's) success in this reform as an event worthy to immortalize the reign of any prince."

Prince Ch'un is of grateful memory in Manchuria as the organizer behind the great pneumonic plague relief measures. In sending doctors to the country in 1910-1911 he directed that western methods of treatment should be followed, thus introducing those magnificent measures which have done so much for the general health of this country.

Judicial reforms, extension of self-government, abolition of slavery and the famous measures for representative government give some idea of the broad scope of Prince Ch'un's administration. In his reign began the movement to abolish the queue, the Manchu hair plait, a reform completed in the person of his son, who voluntarily sacrificed the historic hair-dressing style of the Manchus by cutting off his own queue. Justification abounds for Emperor P'u Yi to do signal honor to the memory of a worthy father.

BEGINS HIS LONELY LIFE IN PALACE

Translated from his own happy home the child P'u Yi began to suffer the opening pangs of emperorship. Whereas he could freely toddle about the gardens of the Shen Wan Fu palace of his father, P'u Yi now was watched and tended and circumscribed; and, no doubt, there was a tendency to spoil him. His parents, of course, had frequent access to him, but his bringing up now was in the hands of the nation. The greatest care was exercised in the appointment of his household. Some rivalry was displayed too, as opposing camps sought to plant their representatives about the person of his majesty even at such an early age, with an eye to future exploitation. Fortunately there were other and stronger influences at work through the very considerable following of loyal Manchu and Chinese patriots who put country and sovereign before personal gain. Chen Pao-tan, Hu Ti and other educationalists had not yet begun their work which would follow the elementary instruction laid down in palace formula. Watching close at hand were men like Cheng Hsiao-hsu, Premier of Manchoukuo today, the scholar whose first tentative proposals of a constitutional monarchy years before had been one of the last-minute reforms advanced by the Empress Dowager to halt the revolutionary tide.

The Empress Dowager herself had assumed the title of Grand Tutor which she never lived to exercise, and had appointed three widowed aunts of His Majesty to assist in early instruction.

While His Majesty was developing from infancy to boyhood the republicans were gaining strength everywhere and under the influence of Dr. Sun Yat-sen and a determined minority secured finally such power that the advisers of the imperial regent influenced a decision to abdicate. His Majesty P'u Yi at the age of seven became a private citizen, Sun Yet-sen, the first President of China, immediately yielded his place to the former Grand Councillor Yuan Shih-kai and the breakdown of China began in "good earnest."

The terms of abdication were negotiated by Yuan Shih-kai himself whereunder P'u Yi was granted the status of a foreign monarch on Chinese soil, an income suitable to his rank and certain emoluments. The exact terms are these, in reading which one is reminded that the Emperor himself proclaimed a republic and the new government took upon itself under solemn promise and as part of its fundamental law, certain sacred obligations:

Annex—The Fundamental Law of the Republic of China. (Generally referred to by the Chinese as "The Articles of Favourable Treatment," in which special provision is made for the rights of Manchus, Mongols, Mohammedans and Tibetans, who are considered as being outside the Chinese Nation.) Signed February 11, 1921.

A. Concerning the Emperor.

The Ta Ching Emperor having proclaimed a republican form of government, the Republic of China will accord the following treatment to the Emperor after his resignation and retirement.

Article 1. After abdication the Emperor may retain his title and shall receive from the Republic of China the respect due to a foreign sovereign.

Article 2. After abdication the Throne shall receive from the Re-

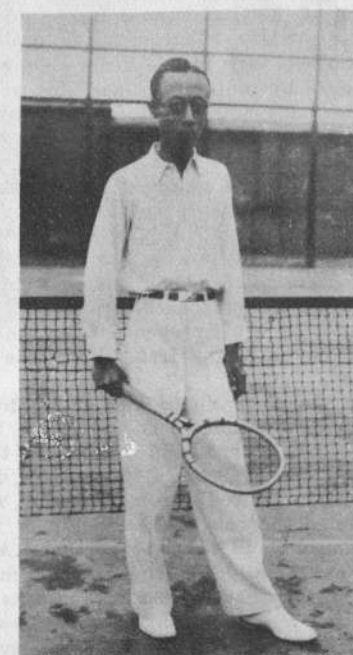
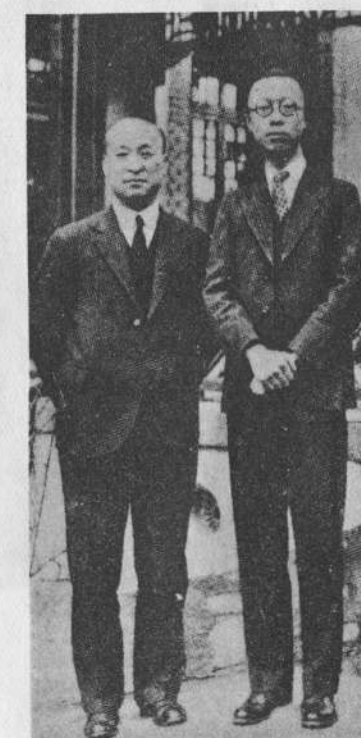
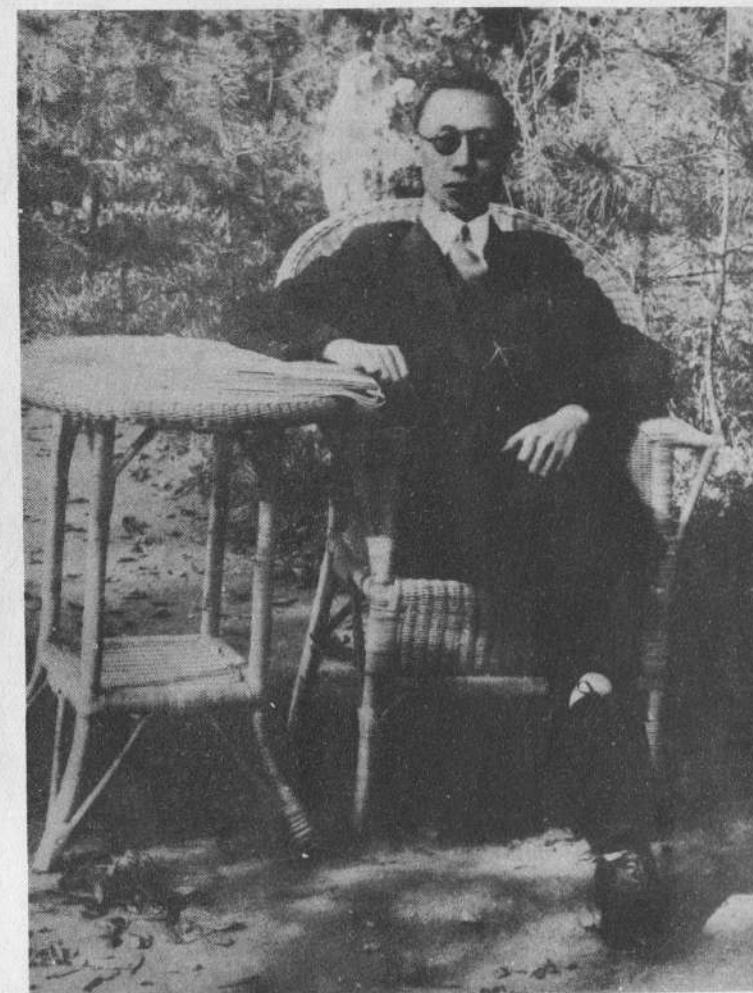
THESE PICTURES TELL A STORY

When P'u Yi, the former Manchu Emperor, came to Manchuria in the winter of 1931-32 he was very youthful, unsophisticated, a typical young student, eager and lively.

In the two small pictures it is evident that no cares of state then haunted his pillow or enslaved his days. One shows him with his old friend Mr. Cheng, eldest son of Premier Cheng Hsiao-hsu, who died at his post as the Secretary of his father, after many times risking his life during the formation of the government.

The other finds him boyish and buoyant as a tennis player.

The changes wrought by little time and much work and worry are strikingly apparent when the pictures of 1931-32 are compared with the two larger ones. Here the Young Monarch is snapped during a thoughtful moment in his garden at Hsinking. The other depicts him formal and business-like for the audience chamber.



public of China an annuity of Taels 4,000,000 until the establishment of a new currency, when the sum shall be \$4,000,000.

Article 3. After abdication the Emperor shall for the present be allowed to reside in the Imperial Palace, but shall later remove to the Eho Park, retaining his bodyguards at the same strength as hitherto.

Article 4. After abdication the Emperor shall continue to perform the religious ritual at the Imperial Ancestral Temples and Mausolea, which shall be protected by guards provided by the Republic of China.

Article 5. The Mausoleum of the late Emperor not being completed, the work shall be carried on according to the original plans, and services in connection with the removal of the remains of the late Emperor to the new Mausoleum shall be carried out as originally arranged, the expense to be borne by the Republic of China.

Article 6. All the retinue of the Imperial Household shall be employed as hitherto, but no more eunuchs shall be appointed.

Article 7. After abdication all the private property of the Emperor shall be respected and protected by the Republic of China.

B. Concerning the Imperial Clansmen.

Article 1. Princes, Dukes and other hereditary nobility shall retain their titles as hitherto.

Article 2. Imperial Clansmen shall enjoy public and private rights in the Republic of China on an equality with all other citizens.

Article 3. The private property of the Imperial Clansmen shall be duly protected.

Article 4. The Imperial Clansmen shall be exempt from military service.

C. Concerning Manchus, Mongols, Mohammedans and Tibetans.

The Manchus, Mongols, Mohammedans and Tibetans, having accepted the Republic, the following terms are accorded to them:—

Article 1. They shall enjoy full equality with Chinese.

Article 2. They shall enjoy the full protection of their private property.

Article 3. Princes, Dukes and other hereditary nobility shall retain their titles as hitherto.

Article 4. Impoverished Princes and Dukes shall be provided with means of livelihood.

Article 5. Provision for the livelihood of the Eight Banners shall with all dispatch be made, but until such provision has been made, the pay of the Eight Banners shall be continued as hitherto.

Article 6. Restrictions regarding trade and residence that have hitherto been binding on them, are abolished and they shall now be allowed to settle in any department or district.

Article 7. Manchus, Mongols, Mohammedans and Tibetans shall enjoy complete religious freedom.

In considering these terms of abdication one must look into the character and political antecedents of Yuan Shih-kai. While making allowances for a certain ruthlessness in his nature as reflecting the spirit of the times, there can be no apology for its utter faithlessness and disloyalty. This man began life as a student, failed at the examination, took to the army as a career when that profession was shunned by the better class Chinese, and through the patronage of Li Hung-chang was lifted into the realm of higher politics. We have seen his attitude at the final court of the Empress Dowager, resisting the selection of P'u Yi as Emperor, and one can understand with what relish he again connived at the dethronement of the young man. Proceeding further back into Yuan's history it cannot be overlooked that the Emperor Kuang Hsu relied upon his army to support the reforms he advanced. But when Yuan observed that the "best people" were against any such amendments in government, because of their pro-foreign character, he took sides with the Empress Dowager, supporting her emergence from the retirement and the imprisonment of Emperor Kuang Hsu. Here was downright betrayal.

Later on Yuan, with an ear to the ground, assessed the popular swing to republicanism and threw the weight of his army on that side. His, indeed, was the first of the military clans which, from the fall of the dynasty to the present day, held China under the lash. Having conspired to remove P'u Yi, and having "in the public service" accepted the role of President, he very promptly dissolved the first parliament and ruled by council. Again he changed his tune to the chorus of the day during a monarchical revival, but this time permitted his own name to be advanced as the first of a new dynasty. This was too much for China to swallow, and it gave impetus to the republicans, whereupon he swung back again and died as President, naming Li Yuan-hung as his successor.

During the temporary ascendancy of Yuan Shih-kai, the "Boy Emperor" remained in the palace by the terms of the agreement, but except in the matter of completing the grave of the late Emperor, the

government of the new China fractured the spirit and letter of the treaty. P'u Yi never received his allowance. While he remained in the Forbidden City he relied upon his private income and that of some relatives, in those days still considerable. Reckless of politics or thrones the developing child was led by his early tutors through the Trimetrical Classic, the Family Surnames, the Thousand Character Classic, the Odes for Children, the Manual for Filial Piety and the Juvenile Instructor.

His teachers discovered a special aptitude for study. This was and remains today a special feature of his character. Never physically robust, although fairly strong and inclined to certain classes of physical games, His Majesty was talented in book lore. From the more elementary work he proceeded to take up the Four Books: the Great Learning, the Just Medium, the Analects of Confucius and the Book of Mencius. An immense amount of memory work, besides an overabundance of philosophical study existed in his early curriculum.

So intensely did he apply himself to the Classics that he learned the "Shang Shu" by rote taking very much to heart the essence of this high political philosophy, earning thereby the title of "Master of Uuichi", which means a resident of the cottage of non-indolence, or the more positive meaning of "Master of Diligence". This title is treasured by His Majesty to such an extent that he uses it to this day as an unofficial and personal seal. The Buddhist codes, with the literature of that religion; the poems of Tao Yen Ming, the ancient writer notable for his probity, with the poems of Tennyson were included in his reading.

When P'u Yi was twelve years old he was made Emperor of China for the second time. A reaction to republicanism had set in. Sensing misfortune ahead a large section of the populace demanded a return to monarchical government, a sentiment more strongly developed today than ever because of the utter failure of what is known as "representative government." General Chang Hsun attempted to capitalize the current feeling. Moving swiftly, with the aid of Keng Yu-wei and the reactionary party he carried out a successful coup, re-established His Majesty in his old position and attempted to consolidate the new government. But he had the new political alliances and especially the independent armies to contend with. Lacking the keen perception of Tzu Hsi, he had failed to obtain strong military backing, so that he was unable to hold his gains, and the movement collapsed, P'u Yi again going into retirement, this time permanently, as far as the old Manchu throne was concerned.

At the age of 17, while still a prisoner in the Forbidden City, P'u Yi was required to comply with the customary rules in taking a wife. The usual family considerations were taken into account, as they are in other countries. Rank, heritage and necessary fitness to be the bride of a monarch actuated the mother and aunts of P'u Yi in putting forward several names. His Majesty, however, romantic by nature, insisted in making his own choice. He had heard about the lovely daughter of a Taotai named Yung Yuan. She was known as Yueh Hua, "Moon Flower." When he saw her portrait the Emperor made his emphatic choice known and the nuptials were celebrated with quiet pomp, but not until after Yuan Shih-kai had attempted to promote the union of P'u Yi with his daughter.

The Empress proved to be as attractive in person, as beautiful in character and as staunch in loyalty as her portrait had indicated. "Like a piece of delicate porcelain", is the admiring description of one foreign writer.

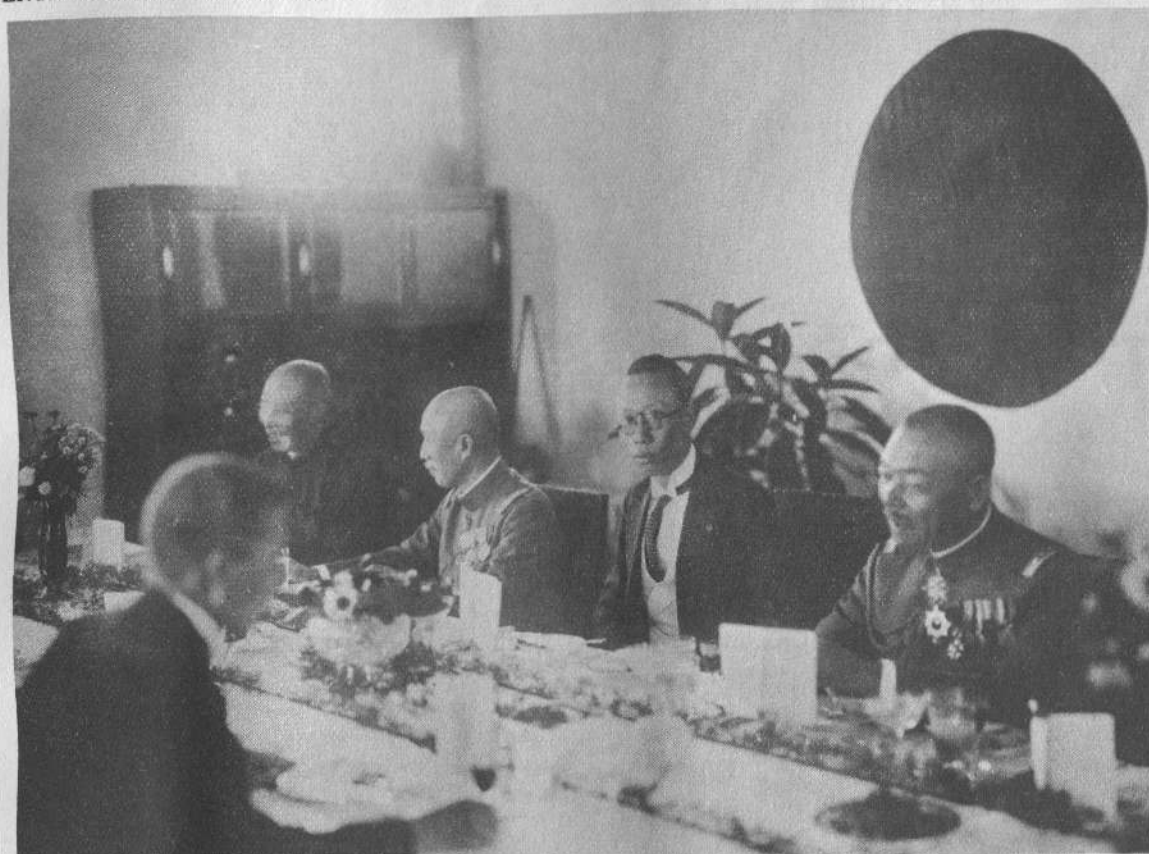
Her devotedness was given its first great trial when His Majesty became a refugee from his own household in Tientsin. She made the perilous journey thither, risking the troops of Feng Yu-hsiang and the possibility of being held hostage. Later, when her spouse went to Manchuria, she followed him with love and attention. Not the least of her sacrifices was to accompany the Emperor to Hsinking on the memorable day in March, 1932, when the capital of a new nation was very much of a speculation, an adventure, perhaps a tragedy. That first household in the present State Council offices was a miserable apology for a home, but she made the best of it, and still found time to paint and embroider.

Retiring in disposition, and in indifferent health for the past two years, Her Majesty shuns social events and is rarely seen outside the royal apartments. There she finds the complete life in the company of her devoted husband. His Majesty is a monogamist. When, in deference to custom, a secondary wife was attached to his household, he shunned her company, a fact which led to her formal application for divorce, which was granted and never opposed.

The married life of the royal pair is idyllic. Like so many similar cases, it is heightened, rather than diminished, by the illness of one of them.

Closely confined within the walls of the Forbidden City, with

(Continued on page 87)



HIS MAJESTY AS COMPANION

Emperor P'u Yi, during his term as Chief Executive of Manchoukuo, was rarely seen at public functions, but when he did take his place in company he proved to be a most charming and agreeable guest. Here he is shown at a luncheon with Marshal Muto and Premier Cheng on his right and Lieut.-General Koiso on his left.

RECEIVES DOLL AMBASSADORS

Many delegates have called upon His Majesty, some with petitions, others merely on missions of good will. None was received with more genial graciousness than the ladies of Japan carrying gifts of dolls, one of the Japanese methods of showing great friendship.



SISTER WEDS PREMIER'S GRANDSON

Yun Ying the sister of His Majesty was wooed and won by Mr. Cheng Yun-kai eldest son of the Premier's secretary-son Mr. Y. Cheng. Here they are after the wedding, preparatory to proceeding to England where Mr. Cheng entered the University of London. In England a daughter was born to the union, and was given a most hospitable greeting by British Society.

Monarchs from the Gods

The heroic tale of a scholar who came to argumentative grips with a critical spirit in the old and haunted palaces of Mukden.

By George Gorman

LI SHIH-CHU was a very young man, whose ardent spirit was all out of proportion to his years. He numbered thirty calendar cycles, which would make him twenty-nine in foreign count. The Outer Barbarians, as old fashion used to term the non-Chinese, have the strange method of telling a man's age from the date of his initial yell, whereas the Chinese people reckon from the mother's first knowledge of the forthcoming event, and they call the intervening period a year. Li had two passions in life besides devotion to his revered family. One was romantic regard for the Manchu Dynasty, of which his father had been a loyal bannerman. The other was a devotion to literary history, the lore of his country, the written deeds of his ancestors. If his royalism had one qualification it was a belief, not in restoration of an all-over-China sovereignty, but in the royalism as related to his beloved Manchuria and Mongolia.

Recently influence and quality had met to place the ardent young scholar in a position for which his soul yearned. The Government of the new Manchoukuo country had taken strongly to culture. One of the earliest of its achievements had been the proper preservation of that veritable jewel of an encyclopedia, the Ssuku Chuanshu. As scholars native and foreign know, this is the very historical lifeblood of the Manchus, a record of their achievements contained in 36,000 and some odd volumes. There are other large collections of ancient books whose pages Li yearned to scan in utter disregard for time, and perhaps in some neglect of the government's demand for indexing and other necessary clerical labor. When all these tomes were brought together as the nucleus of a great national library, young Li had been ready to give his left index finger, with its uncut finger nail of the admitted scholar, for a position in its service. Being a man of action he used all the weight of his relatives and, having high qualifications besides, he was fortunate enough to be enrolled as one of the clerks.

And here he was, enraptured and at work, in one of the cold rooms of the Wensoko palace, this cold February night, long after the less devoted scribes had gone their way. Outside, the crows,

which come by their thousands to roost in the walled city, as if bearing the homing spirits of departed Manchu courtiers, long had ceased to quarrel in the gnarled trees or on the tiled ridges of the palaces. Many times the Kaimendi had inquired impatiently at the doorway, calling attention to the waning night, but Li had waved him away with all the imperative gestures of the royalty he admired.

Li took small account of the chill inadequately dispelled by a brave little stove, for he was in the rock-a-bye arms of his beloved Lady Literature, being lulled to torpor and strange dreams by the magnetic stories of his country's glorious deeds. About the pink walls, through the stunted pines, in and out of the feng shui figures whispered the zephyrs which, to lesser men spelled only a cold breeze, but carried stimulating memory-messages to the student at his desk, lost to all outward contacts, aware only that he was again cheering the deeds of Ch'ien Lung's generals in that terrifying campaign which quelled the Gurkas and saved Turkestan for China, when—the Ghost appeared.

He was not a terrifying ghost. The moment before he glided into the chamber Li had dropped his head in his hands the better to concentrate, but now he looked swiftly up to regard with amazement this mysterious intruder. The thing that struck Li at once was that he was not dressed of this Second Year of Ta Tung, or 1934, but of an age that looked strangely like late Ming, or even early Manchu. To do the ghost justice, although his expression was scornful, even contemptuous, he was seemingly more inclined to take his ghostly toll with argument than by rattling of chains or frightening his victim to death at the heels of the night-riding mare.

"Who speaks for Pu Yi—Whoo-oo upholds these monarchists?" moaned the Ghost, as he glided about the room, poking with derisive fingers at the sacred volumes of Ssuku Chuanshu.

Li's blood ran cold at the blighting presence of this spirit



wayfarer, and it blew hot again as the challenge rang out—"Where are these cursed Monarchists?"

Now Li was as ready to flee in the face of fear as the next literary swashbuckler, but the Banner blood seethed as the impudent intruder began to pull the books from their cases and to scatter them around. Li forgot the uninvited guest was a ghost, and contemplated a passionate interest in rending the ghostly garments when the spirit produced a chair out of his wide sleeve, in much the same way that modern spiritualists emit ectoplasm and then sat down on the opposite side of the table to the clerical Li. Thereupon there ensued an exchange of views, often verging on blows (had Li not realized that hard knocks hurt no spirits) that surely must have been the strangest in the vivid history of those hoary palaces. Here is the dialogue as set down by a spiritualistic stenographic hand, and delivered to Mr. Li the very next night, after he had persuaded himself the interview was all a dream, just to prove that dreams are really true:

Ghost—Fool, are you a Dynast?

Li—If you mean do I believe in monarchies, I have the honor to remind you of my family's loyalty to—

Ghost—That was old stuff, but those monarchies are dead and gone, except among a few of these Outer Barbarian children. But we Chinese—

Li—I am Manchoukuo—

Ghost—This is not for publication. What I want to know is do you believe in this silly business of starting off a new dynasty with that nephew of Kuang Hsu on the throne?

Li—Teh la I am very much for it. My life goes to it, even if I have to take a ghost by the—

Ghost—We don't wear 'em, if you mean horns. But (in a more tractable manner) I know all about you, Li Hsien Hsien, and I just dropped in here tonight to convince you that emperors are out, and Pu Yi should have remained in honorable, if unpaid, retirement. I tell you (*he thundered*) the dynasties haven't a thing to show in their

favor, and I vote for republics every time.

Li—(*Now plucking up courage*) —I didn't know you had votes down there, but if you come the place you remind me of (*sniffing*) I down there, but if you come from the place you remind me of (*sniffing*) I can see why you want no peace. The history of our Ta Ch'ing Dynasty, and bless our Tai Tsung's memory for naming it, is one of glory and achievement—

Ghost—And bloodshed—

Li—Blood seems to be shed under any kind of government and in the name of all sorts of patriotisms, probably more under this new communism than ever under Noorhachi or Ch'ien Lung. Ghost, or whatever you are, I can summarize our work in fewer lines than you have princes where you come from. We were the monarchs of China (*how Li's chest swelled at the personal pronoun*) for chr pai, say two hundred years. When we left, the population of China was the greatest in its history, more than three hundred millions.

Ghost—Just ten times the Thirty Millions—

Li—and without parallel in prosperity or contentment. Nevei had scholars been so prized and encouraged. In literary production (*Li became oratorical*) we were most fruitful of all the dynasties. In trade, in science, in the arts and in the handicrafts Manchu rule spelled good days for China, and—

Ghost—It might have been good for you literary panders, but what about the great toiling masses?

Li—Our encyclopedias show about eighty-five per cent. of the people were employed on the farms, and all China was a flowering field—

Ghost—Poppy cock, ha, ha.

Li—from the plains of Liao to the paddy fields of Canton.

Ghost—It's strange how dynasts claim heaven as your inspiration. I remember how your Noorhachu assumed the title of

Ying Ming, the brave and illustrious Emperor, that was in A.D. 1616 as these T'ien Ch'u T'ang Christians call the year. He first named the dynasty the T'ien Ming, and got his title "By Decree of Heaven." I suppose the royalists think they are safe in putting the authority where nobody can disprove it—yet.

Li—(*With gravity.*) He would be a poor man and a smaller sovereign who would lack humility enough to say he received his honors at earthly hands. Our leaders take their royalty as gifts and responsibilities from a higher source, rather than assumed rights. I might remind you, Ghost, that our rulers mixed their dependence on divine guidance with some respect for human judgment. That same Noorhachu you speak of was the man who formed the famous eight military banners, and he used them with good effect to establish his human right to a higher trust.

Ghost—Oh, yes. He tried to push through Jehol like the Japanese, but he couldn't get past Ningyuan.

Li—At that time he couldn't, but the Imperial History tells us he led a mere twenty thousand men against Fushun, and from that small beginning in a coal pit—

Ghost—A moment and I'll remind you of something that poor divinity did. He made a list of the wrongs against the Mings' and he burned that document at your selfsame Fushun, hoping the smoke would ascend to heaven. That was in A.D. 1618.

Li—Then Mukden fell, Liaoyang, and the Liaotung plains where the Japanese railway run today. Then the Peking government—

Ghost—You called it Nanking then, and they were monarchists too.

Li—The monarchists had misruled our country and thus had provoked us to independence. Anyway, Peking sent an army against Noorhachu who concentrated his forces—

Ghost—At a place called Hsinking of all places!

Li—Prophetic name, of victory. But what of all these wars which brought the Manchus to power? Enough that the Mings had been deprived of their authority. The last of the Emperors hanged himself down there at Mei Shan. The last two generals seriously to oppose the Manchus were hauled back before this to Peking and beheaded.

Ghost—Yes, I remember those times. I was spiriting around Shanhaikwan in the year 1644. You see I had gone over about a century before. This recent rumpus with the Japanese was a sentry incident compared with that affair. But I suppose you know the story?

Li—I think I know every literary wrinkle of it, but you were a witness. Tell me.

Ghost—Well (resting his elbows on the table and getting into the narrative swing) there was the situation you know about in Peking. The poor royal emperor had just hanged himself at the shame of his capital falling into the hands of the vicious bandit Li.

Li—They had a few bandits in those days too.

Ghost—Li had taken on the throne, although he was really interested in melting it down. But the last of his Ming enemies was at Shanhaikwan where he had run when he saw Peking had fallen.

Li—He didn't run. He made a strategic retreat because he had ideas.

Ghost—That general's name was Wu San-kwei, and the bandits in Peking had seized his lovely slave girl.

Li—Also his father.

Ghost—Li marched his columns up the Shanhaikwan corridor to the count of two hundred thousand men. Imagine that number tramping along where the railway runs now! Wu San-kwei had only forty thousand, and—

Li—But the Manchus!

Ghost—Shut-up! Who's giving this eye-witness account? Wu was a brave lad and I can tell you confidentially he is pretty safe in the next world. He was also a clear thinker on the abacus. Very

wisely he had made a previous deal with your Noorhachu's legions. Noorhachu's spirit was with me at the time, and a pretty cocky spirit he was.

Li—Then who was on the Manchu throne?

Ghost—It was the ninth son of T'ai Tsung, a grandboy of Noorhachu, if you want to know, and a mere child. Dor-gun, his uncle, was the regent. Well Wu had asked Dor-gun to help him smash Li, and crafty old Dor-gun saw his chance to take the Chinese Empire for his own.

Li—For his nephew you mean.

Ghost—You ought to know how Dor-gun later on plotted to take the heavenly seat (*sneeringly*) for himself. So there was the whole drama of China being spread out for a decision at Shanhaikwan. If Li won, a robber would take the throne again. If Wu won the Manchus were the masters.

Li—I want the battle not the history.

Ghost—Dor-gun marched his hosts down from the west bank of the Liao river to Shanhaikwan in eight days, two hundred and seventy miles as the foreigners count. How many troops could do that today?

Li—We have 'em yet in Manchuria.

Ghost—And clever old Dor-gun arrived just in time, for Li and his two hundred thousand were already about to digest San-kwei. Dor-gun camped his soldiers where one-eyed Li couldn't see them, behind a hill the Japanese used in their observations last year, over toward the sea. Li didn't know they were there.

Li—Where was San-kwei?

Ghost—In the walled city of Shanhaikwan. But on orders from Dor-gun he dashed out directly into the middle of Li's cavalry and started to carve out a name for himself.

Li—But don't forget Li first decapitated San-kwei's father right outside the walls.

Ghost—True, true, and that put dash in San-kwei. How the blood ran. The Great Wall saw a red sunset that day. I know from certain records kept where I come from that fourteen thousand spirits were released in hand-to-hand combat, and we didn't get half.

Li—San-kwei was brave, even if he was a Chinese!

Ghost—(*With a flash of ferocity*) Don't use that even with me. If you are any kind of a historian you should know and prove that no braver soldiers exist than the Chinese and Manchus together, given decent leaders like they had in those days.

Li—You admit that much for the royalists.

Ghost—San-kwei was one of these Davids the *wai kuo Jen* speak about, but Goliath had him down when something happened. Dor-gun moved into action. I was a spirit myself, but I could relish it. Twenty-thousand of the Manchu cavalry, all wearing breast plates, the riders with swords and bows in hand, came down that hill and you could hear the clash miles away.

Li—That was the end of the robber usurper.

Ghost—Not yet, but before that day was over his emperorship was finished, he was a personal runaway, and I saw enough first class butchery to suit my old boss, (*looking furtively over his shoulder*) lots of it.

Li—I suppose you have seen much slaughter in your time.

Ghost—Enough to turn the Yangtze red for a year. Why I remember that selfsame Li, when he let the Yangtze dykes down and flooded Kaifengfu because he couldn't reduce the place. Over a million died in a day or two. But we are getting away from my task. I am challenging you to show that monarchies have done anything and that yours in Manchoukuo will be any the better.

Li—No need to tell you what happened after Shanhaikwan. We moved the capital to Peking at once and the Manchu empire over all China was a reality. Then we started to pacify the country—

Ghost—Heh, heh! We Chinese have a poetic way of naming things. Pacified!

Li—There was a lot of fighting all over the place and the south gave us some trouble, as one after another of the puppet Mings was set up, when Coxanga harried the coasts and Li's hordes with others swept the west, but I want you to tell me what you saw in 1662.

Ghost—Let me spiritize for a moment. Ah yes, that was when your favorite K'ang Hsi mounted the throne, but let me tell you a little incident before that. I just want to prove the Chinese have hearts and think of their people sometimes. Do you remember K'o Fa?

Li—The Ming patriot?

Ghost—Yes. He was a gentleman and scholar. The Manchus were at the gates of Yangchow. If it fell Nanking was at the mercy of the foe. Somebody whispered to K'o Fa *Open the Hwai canal dykes!* That would have swept the Manchus to hell on high water. But K'o Fa refused. He said the water also would kill and ruin many thousands of his own people. Rather would he lose Yangchow and the war. I envy K'o Fa for that. He won heaven on it, though he lost Nanking.

Li—K'ang Hsi was one of the greatest monarchs ever to rule in the whole of China. Am I right?

Ghost—(*Reluctantly*) Um, well, there's something in it, but he had faults.

Li—What like of a man was he?

Ghost—As a mortal he was pretty good. One of those pretty lads. Nice ways with him. Regular heartwinner as a boy, which was all he was when he became emperor after Shun Chih died.

Li—But wasn't he clever!

Ghost—Well, not much cleverer than most of us Chinese boys. He had his chance and he didn't have any bad habits.

Li—Come, come! He was a born administrator, a great soldier, a people's man, a ruler by Divine Will, one of the real builders we Chinese appreciate. Look at some of the things he did—

Ghost—I'd like to look a little more closely than most histories tell us. That's the fault of our imperial records. They deal mostly with this rising and that, and this campaign of suppression and that, but when it comes to details of administration, and what the local governments and the people were being encouraged to do for themselves you have to look with a microscope.

Li—I think it is easy enough to get a fair idea of his reign. The last Ming battle had been fought on the borders of Yunnan, and an empire vaster than the Mongol was completely in control—

Ghost—You are leaving out Mongolia-in-Europe, I fancy.

Li—I speak of our own Chinese continent, including Tibet, Mongolia, Manchuria, but not Russia, for our K'ang Hsi was the very man who made the first foreign treaty which fixed the Siberian boundaries in 1688.

Ghost—Aye, the Russians were in awe of us in those days, and they signed the treaties that we dictated.

Li—K'ang Hsi really studied the country and the people. You must remember now he ordered an investigation into punishments and stopped the sending of prisoners to Manchuria in extremely hot or cold weather.

Ghost—He must have had a good bringing up. I am sorry I didn't. Might have escaped my fate.

Li—Who brought him up?

Ghost—The usual court ladies were there, of course, but Kang Hsi's father kept strong men around his son to make him a man. And then there was Adam Schaal.

Li—A foreigner?

Ghost—That Jesuit missionary, you know. Taught the lad humanities, science, regard for other people's rights and all such cultural stuff.

Li—What happened to Adam.

Ghost—Died in jail before the Boy Emperor had taken over from the regents who chucked him there. I haven't seen Adam since.

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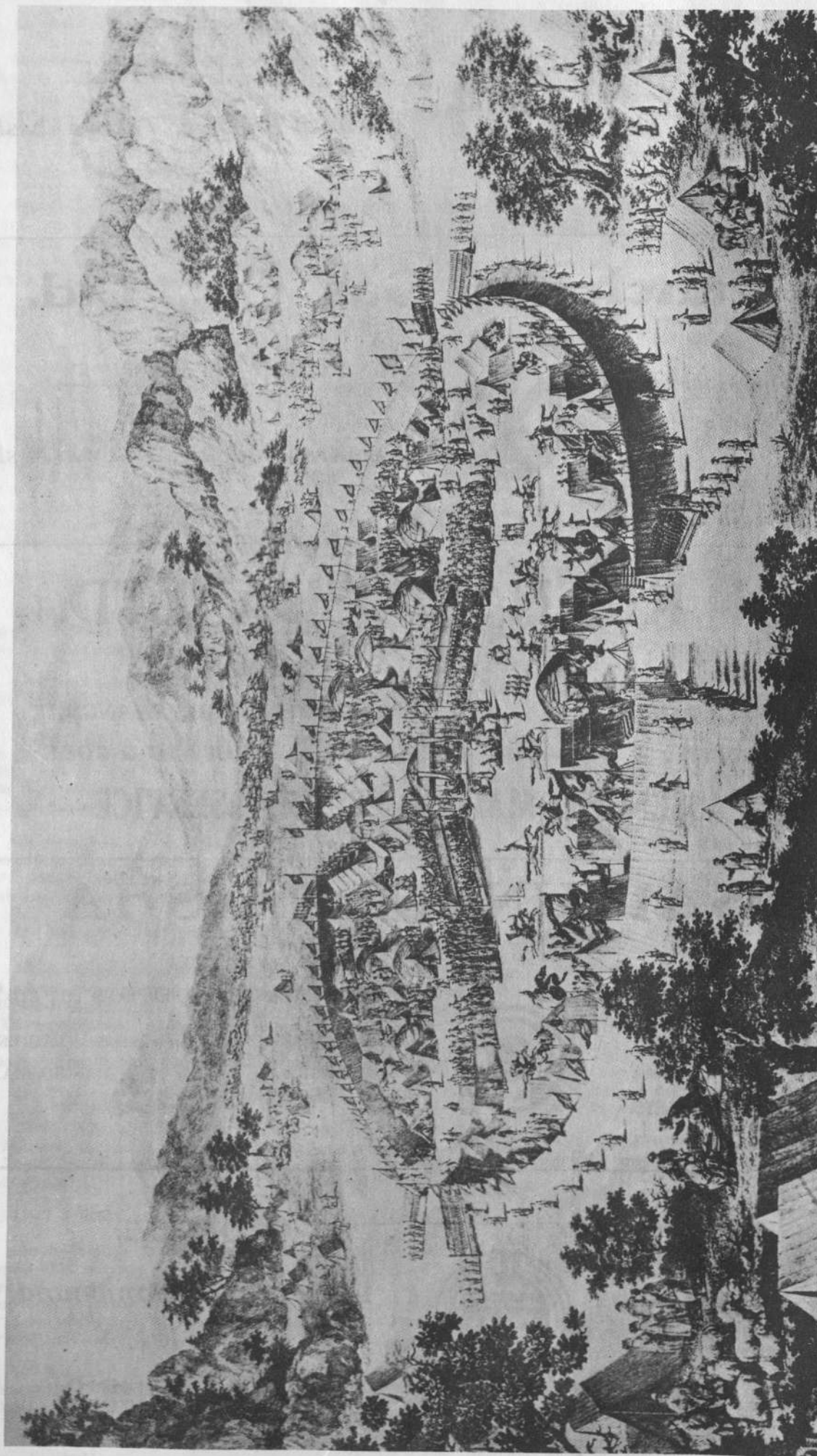
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Painted for Emperor Chien Lung by Rev. Father Michel Benoist, S.J. (1720-1774.)

WHEN THE MANCHUS WENT TO WAR

The reign of Chien Lung, one of the greatest of the Manchu fighting monarchs, was remarkable for the heavy campaigning necessary to hold the fringes of the empire from rebels and insurrectionists. The Manchus were severely tried in Central Asia where successive khans challenged the Manchu might. Chien Lung had from 140,000 to 200,000 men in the field at one time, before the middle of the eighteenth

century. The above engraving shows one of the Manchu imperial camps as pictured by the Rev. Father Michel Benoist, S.J. (1720-74.) The originals of these pictures, sent to France, have disappeared, and the only engravings extant are said to be in the possession of the Catholic University of Peking. The above is a photographic copy of one of the series.

Li—That reminds me, K'ang Hsi was a friend of the Christians.

Ghost—He also made it hot on earth for a few of them. One minute he had the Jesuit Father Verbeist teaching them astronomy and gun-casting, and the next banishing them from the country.

Li—Wasn't that because they disagreed among themselves, the Friars and the Jesuits, over the name of Heaven and God, and the refusal of the Pope to make a decision to the Emperor?

Ghost—Partly. But there was a lot of nasty work by the teaching professions, the Buddhists and philosophic classes. This new church was undermining their work, and the Jesuit astronomy had reduced their prestige. But it did the church good, from what I have seen in other parts (broodingly)—

Li—How's that?

Ghost—Apparently Christianity has to be given a fair touch of that Divine Will the Emperors know so much about. It seems to make the churches better if they are humbled a bit now and then, but get on with showing me where your royalism has done so much:

At this point the k'aimendi thrust aside the straw curtain or lientsie draping the inner door, looked rather queerly at the clerk, sniffed suspiciously, and withdrew solemnly wagging his read at the queer ways of these night-working librarians.

When he had gone the Ghost seemed electrified by a sudden passion, as if the mellowness of his previous conversation with Li had been dissipated by the appearance of the doorkeeper. Abandoning Chinese decorum, which penetrates even to the outer and nether spheres, he stood up and rushed to the piles of books and began hauling them in armfuls to the table. In equal piles he ranged the blue-bound volumes, one for Li and one for himself. He added a few foreign books, largely extracts from these selfsame annals, and, having completed the task while his clerical companion looked amazedly on, sat down, breathing fast and snorting furiously, for even the shades may display their animus in this wise when temporarily reincarnated.

Ghost—There. This is going to be a mahjong game in new style. Take your half of the books and find something therein to clothe your Manchu monarchs in their best characters. I will find enough material at random in mine to repudiate you and establish the error of kings as rulers.

Li—You have advantages of memory and sorcery. My case is good but I am a poor exponent.

Ghost—Fair play! I promise, on the word of honor of a netherland spirit, who has nothing to lose by lying and no interest in telling the truth, to use nothing but the record here to our hand.

Li—(In classical Chinese) Shoot!

Ghost—(Rustling the pages) Here's an item. It took one Manchu Emperor five years and the expenditure of seventy million taels, to conquer a mere 1,000 li of Szechuan.

Li—(Diving into another volume) But look what kind of men they were pacifying. The gold river soldiers, the eaters of corn off the cob, who slept rarely, drilled from daylight to dusk and were satisfied with pay of ten taels a year!

Ghost—Your own sometimes didn't get that much.

Li—The Golden Men were so fierce they refused any place except the van in battle or the rear in retreat. Each wore a hat of tiger skin of his own killing, wore Tibetan charms and shot the musket so accurately in practice that none missed his appointed pebble by day nor lighted incense stick by night.

Ghost—But your Manchus were supposed to be good.

Li—And they were, for they won, and more power to the Emperor.

Ghost—(Delving further) This first Peking Emperor of yours was a lad of fifteen when he took the throne. Do you mean to say he had the ability to rule? The thing is obvious: he was a mere puppet.

Li—(Caustically) I can tell you a tale about his stature for his few years. A censor once drew his attention to the extreme importance of wearing the proper robes at audiences and sacrifices, in which the young fellow had been remiss. The Emperor replied that in his opinion reverence for heaven and love for his people were of more importance than clothes to rulers.

Ghost—Yet more than one historian has said kings couldn't func-

tion without robes—the people wouldn't be impressed.

Li—Clothes are one of the supernatural bounties. Another time this young Emperor Kang Hsi called his censors together and chided them for not censoring him enough. He insisted they point out his faults. High wisdom for a *hsiao kaitze*.

Ghost—All part of the theatre.

Li—His words were: "Thus I may be able to examine myself, repent and, with new strength, walk the straight path, that all the empire may find peace. If the Minister speak out with propriety in his faithfulness, he shall be exalted and not blamed, even if he speak in bitterness."

Ghost—I started out with good intentions too.

Li—There was a big drought in 1653 when fuel was dear and rice like pearls. He blamed himself and besought the censors to find wherein was the fault for which heaven punished his people. He mitigated the sentence of prisoners and issued public relief on a vast scale. At that time he was building the Tien Ching palace in the Forbidden city and at the suggestion of censors at once stopped the work and distributed the money among the poor.

Ghost—Any board of aldermen would have done the same.

Li—You have not been in touch with aldermen lately. Another thing, he instituted the system of trial before punishment.

Ghost—They've dropped the idea in Russia, I see.

Li—He was a greater respecter of science.

Ghost—Don't prate of science when that Emperor was an exponent of such silly teleology as the Five Elements.

Li—You mean that to metal, wood, fire, water and earth all the first causes of things on earth may be traced. I am not sure you are too honest when you condemn it. Chinese doctors still ascribe sickness to too much or too little of an element in a man's constitution, and if you will go to the foreign hospitals today you will find their professors putting more and more faith in Chinese medicine.

Ghost—I daren't tell what I know, but the things that count in the eternal run don't come from the earthly elements.

Li—The Classics say: "There is nothing new. The limitless produced the great beginning, the great beginning produced the positive and negative principles, which produce all things."

Ghost—Whatever that means.

Li—Some of the so-called practical and Main Street ideas of these times don't seem to get their governments very much further than China went.

Ghost—Show me something substantial an emperor did for his people.

Li—Kang Hsi gave kingly treatment to the Yellow River problem. He tried to find the source of the floods and the first causes which could be treated.

Ghost—The floods are still with you.

Li—And the republicans are in charge of them. Kang Hsi made several journeys of inspection to give the personal touch, and he showed a good example by climbing Taishan and by making the three kneeling and nine prostrations at the tomb of Confucius.

Ghost—I am unable to testify as to the effect on Confucius.

Li—While acknowledging heaven he rejected even the thought of prolonged life, a reproach to the modern monkey gland advocated. For on one occasion a book was offered to him on longevity called *Tried gold nourishing the body*. What did he do with it?

Ghost—I notice he is dead.

Li—He threw it away, and then followed a series of visits to the upper reaches of the Yellow river by way of Honan. He was the one that made the wise conclusion, later adopted in the system you see to-day, of the Hwai River canal system to relieve pressure on the Huang Ho.

Ghost—Lots of better engineers never are mentioned in history.

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Li—He was a filial son, too, as his devotion to the Empress mother and all his relatives show. When the Empress died he followed the usual custom of wearing common white cotton sacking, like the poorest artisan.

Ghost—Men who have everything can afford to do without for a short season.

Li—Cynicism didn't animate Kang Hsi. His was the way of example. When his ministers presented him with New Year presents he refused them, to discourage such practices among officials of the empire and to reprove the venality and bribery system in high places. He was a scholar too. Knew weights and measures and astronomy. Observatories were placed everywhere under his direction.

Ghost—The man was inhuman. He would have killed his own first son, his very heir. The monster degraded the boy for having an inquiring mind, cut him off from the succession and banished him.

Li—There is where Kang Hsi was a man. You know why he was disgraced! The boy was found consulting sorcerers to ascertain how soon he would be emperor. That's inhumanity for you.

Ghost—But such punishment!

Li—The annals relate how the poor Emperor summoned all his ministers to a tower in the palace grounds, with the princes and the family. When all were gathered he called forth the sinful son whom he loved. Before all his court the Emperor wept, so that all wept with him. Then the Emperor pronounced the decree of banishment.

Ghost—Then commenced the trouble of finding an heir.

Li—Emperors are tried by troubles. This typical Manchu, and let us hope we have as good in Manchoukuo, was a fine general as he showed in his capacity during the Sang Wei insurrections. He was brave, for this was disclosed by hard and dangerous campaigning against the Eulaths. He was provident, because the savings of one part of the country were used help the places hit by drought or flood, even to Korea.

Ghost—If this is a funeral eulogy, I suppose I must let you finish.

Li—Education was advanced by him, and the standards of literature raised, while the civil service examinations were made stricter. Writing was encouraged and even poets were given their chance.

Li—(Warmed to his peroration) Finally he defined the meaning of *li*. Propriety or reason had been variously defined. One grand tutor said it was something in the heart of every man. Various ministers gave their views. Then the Emperor said *li* was nothing more than example, not what a man thought but what he did; correct conduct.

Ghost—Moralists abound.

Li—I think that was the best evidence of his Divine Right to rule. His insight was as good as his logic.

Ghost—Yet the successor of your idol, his own nominee Yung Ching, was accused of fratricide. A strange crime for a heavenly emperor.

Li—You are merely provoking. There was Yung Chiang with twenty-two brothers, several of whom were not merely refractory but dangerously rebellious. The unfortunate monarch was tried by heaven if ever man was tested, and I think you will agree that the greatness of his successor was a justification of what he did.

Ghost—You haven't disproved the charge.

Li—In the most patient possible way, over a term of years, the Emperor dealt with these brothers, two groups of whom were actively plotting to seize the crown. In other lands execution would have been condoned for some of the guilty ones, but they hid behind the Chinese abhorrence for fratricide. Eventually two of the brothers died of illness while banished, and that is all there is to the fratricide charge. The Emperor died, having given his life to this one cause of a family settlement.

Ghost—I have you down on the question of bribery, from the innermost *chien* of the Purple Forbidden City to the outermost hovel of Shensi. It permeates the whole Chinese system and must be put on the shoulders of the monarchs.

Li—Bribery has its roots in the very beginning of world history, like this original sin the Christians talk about. The first man that gave his task to another to perform laid himself open to squeeze and tacitly agreed to it.

Ghost—These rulers of yours should and could have stopped the

system.

Li—Squeeze began in small rewards, and in most cases remained small in relation to the sums at issue. Only in republican days, with the uncertainties of tenure of office, have the demands increased. The Manchus, the great Manchu rulers, by *li* and example, by severe punishments and close checks on public men, reduced the toll.

Ghost—Why the half measures?

Li—Fearful oppression, extreme measures, even in such a cause, will never be tolerated in China. The Manchus and other sovereigns took a moderate course to avoid universal suffering. The greatest squeezers have met the foulest ends. In Manchoukuo you will see a change.

Ghost—Generally speaking you must admit the Manchu royal house was out for itself and its followers.

Li—That seems to be the driving power of a great many institutions, selfishness, but I find as much unselfishness in the Manchu royal house as in any body yet to hold power.

Ghost—That's not saying much.

Li—The Manchus prohibited the binding of feet, and as for holding office they gave a lead to the world in equality for the conquered, for Chinese held equal office.

Ghost—But the Manchus had the best.

Li—Even before the third emperor the system was established of senior positions in all departments on co-equal basis. By 1878 there wasn't a Manchu viceroy in any of the provinces.

Ghost—Actually they enslaved the Chinese. In Manchuria there was seldom right up to the Empress Dowager.

Li—Most of the so-called slaves were richer than their masters. Here's something, the words of a well known foreign missionary in 1890: "Large numbers of the slaves now in Manchuria are in reality cottars, who cultivate the lands of their absent lords—each family on its owncroft or farm. They remit to the landlord a certain portion of the produce of the harvest; less however, than the actual rental paid by any British farmer to his landlord....Cruelties, such as have occurred in Christian countries are unknown; for the slave, though he may be bought and sold, is still regarded as a man, and not as a thing or a mere animal."

Ghost—Strange there are so few Manchu farmers and so many Chinese on the land in Manchuria.

Li—The honorable shade will reflect that nobody can beat the Chinese with a hoe. At any rate, like the fable of the waiter with access to the cash register, most of them were able to save enough from their stewardship to buy themselves out and the farm with it.

Ghost—Did the excellent Manchus then all become bandits in Manchuria?

Li—Pardon me for correcting the learned guest, but the first bandit came here shortly after the birth of Adam, just prior to the mythical eras, and even in Manchu days you read of them attacking and looting Noorhachu's old capital of Hsinking.

Ghost—Anyway the foreigners say there is no justice in China, so the emperors must be blamed.

Li—Chinese and Manchus settle affairs between themselves and are traditionally shy of law. But I can recall our venerable founder, Noorhachu, as the inventor of the billboard complaint system. Any one with a grievance might tack it up on a tree outside of the imperial yamen and be sure an imperial investigation.

Ghost—The imperial courts were unreliable.

Li—So far are you wrong that the third emperor ruled the five commissioners of the Board of Punishments should hear all cases in open court and in a body. It reduced bribery.

Ghost—But the old Chinese proverb still rules: "Big fish eat little fish and little fish eat mud."

Li—Going back to the farm, as you might say, let me tell you that the Manchus were the first real colonizers in this country.

Ghost—With slaves?

Li—No. The Imperial court of Chien Lung's day started the very system the Japanese are using in the north at this moment. Free land, assisted passages, payment from the treasury until the farms



Painted for Emperor Ch'ien Lung by Rev. Father Michel Benoist, S.J. (1720-1774.)

WHEN THE MANCHUS WENT TO WAR

Fierce and sanguinary fighting was witnessed by the troops of Ch'ien Lung, great warrior monarch of the Manchu dynasty, on many fronts from Szechuan to Turkestan. One of the feats of Ch'ien Lung's generals was to carry the war to Kashgaria, western Turkestan, with such success that the imperial rule was firmly established here. The

Above engraving is one of a collection of pictures made for Emperor Ch'ien Lung by a Jesuit missionary, the Rev. Father Michel Benoist. The only engravings of the originals are said to be in the Catholic University, Peking.



HIS MANDATE RETURNS TO MANCHURIA

Noorhachu, warrior founder of the Manchu Dynasty, was one of the greatest figures in China-Manchurian history. From a half dozen henchmen he built up a vast army and a sound governmental machine. His descendant, His Majesty Pu Yi, the First Emperor of the new Manchurian Empire, has established a new dynasty in the land whence

Noorhachu came. The above ancient print discovers Noorhachu enacting punishment of the slayer of his father after a relentless pursuit entering two decades. The castle in the background was situated near Pashun. Its typically strong walls failed to resist the determined assaults personally led by this redoubtable soldier.

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were earning. All this took place in the Liaotung area, and the farms are going concerns today.

Ghost—Excepting for those the Chinese have taken over. That scheme was a flat failure, begging your pardon, because the financed Manchus farmers of those days mostly sold their scrip.

Li—You will notice I haven't said anything about the palaces and monuments.

Ghost—Suspicious.

Li—You must admit the Manchus left some glorious landmarks—
Ghost—And left 'em to rot—

Li—Such as the Purple Forbidden City, the most glorious pile of buildings in the world, stately, majestic—

Ghost—Would your excellency like to put it in poetry?

Li—And incomparable. A great American architect said that. And as for Jehol, the lovely summer home of the monarchs.

Ghost—Kindly permit me to remind you that Peking *The fortified garrison of nomad banner men surrounding the palace of the great khan* was largely the work of Yung Loh the greatest Ming Emperor.

Li—At any rate he was an emperor and the Manchus added to the beauty of his work.

Ghost—But I notice these huge parks and palaces were only for the monarchs!

Li—Monarchy and religion are the only institutions that have built anything in China.

Ghost—There's a lovely republican tomb in Nanking.

Li—And they ruined thousand of home -owners to make a confiscated road to it in Sun Yat-sen's name.

Ghost—Now we are getting pettish, so I suppose you are all out of excuses for your emperors.

Li—I have told you that the strength and greatness of Kang Hsi gave the peace to China that enabled her to perfect arts and handicrafts and the humanities, raising Chinese culture to a high peak. That stands for Ch'ien Lung, another man of his character. You can see their marks on the great dyking systems, the walled cities—

Ghost—To keep out the republicans.

Li—Which have done so much to afford refuge in time of revolutionary stress, like the Benedictine monasteries after the fall of the Roman Empire.

Ghost—Now I should like to insert the scorpion in your happy garden. You have said nothing of foreign relations, which the emperors of China so badly mismanaged.

Li—Foreign relations everywhere manage to mismanage themselves.

Ghost—First Russian and then British missions bent on friendly relations came to nought because the emperors insisted these envoys should get down on their knees and knock their foreheads three times on the ground.

Li—In the Macartney mission it was dispensed with and pleasant exchanges were held at Peking.

Ghost—At other times the stiff-necked attitude actually did harm to the country.

Li—These were our customs, meant as part of the punctilio which aids dignity and restrains familiarity. China was the heart of the world, as we knew it. There had been nothing to show otherwise, for all the nations up to then paid us tribute.

Ghost—Now they are collecting interest.

Li—From the noise abroad they are collecting the minimum, if I know my Chinese politician.

Ghost—Your monarchs plunged the country into bloody wars with foreign countries.

Li—*Hsiao hsing*, for it has been the record of the Manchus that they never attacked until provoked, or when the national security was at stake, whether in Ch'ien Lung's campaign against the western re-

volutionaries or in the Kweisan rebellion.

Ghost—You managed to have a war with Holland.

Li—That was the doing of the pirate Coxanga. We drove him from our shores and he assassinated the Hollanders in Formosa to make a haven for himself, and the Dutch campaign really was against him.

Ghost—If it hadn't been for the Manchus there would have been no wars with the Japanese.

Li—I think there are subtler causes than appear on the surface. Examine deeply enough and you will find we were instigated and misled by others into a misunderstanding with the Japanese. It might have been wiser to seek a closer union with them at the outset. We might not have been carved up by the other friendly powers.

Ghost—I am with the English in their case against China that led up to the so-called Opium Wars.

Li—Perhaps you were an opium runner in your day.

Ghost—There was plain provocation. You seized their goods, murdered their people, insulted their officials and flouted every known code of decency.

Li—Our Imperial Court was fighting for a cause, the right to restrain the importation of opium. On moral grounds our Emperor sought to prevent the poison from spreading, but British ships unloaded their Indian opium into British factories at Canton, and although we had passed every sort of prohibition—

Ghost—Which your own officials blandly ignored—

Li—The opium was forced on the country. Drastic measures were taken. In some ways the whole thing is remindful of the enforced opening of Japanese ports. Although a small section of the people wanted to profit by the opium trade and other then insignificant bartering, most of them resented the intrusion.

Ghost—That's a tall statement.

Li—It is proved by the way the inadequately armed Chinese fought against the seventeen British men o' war, and the twenty-seven troopships carrying their four or five thousand men at arms.

Ghost—Britain had declared war, they attacked your positions and the garrisons had to fight.

Li—But not with the ferocity of those brave fellows. Many of the leaders committed suicide rather than surrender.

Ghost—They'd have been painfully treated for losing anyway.

Li—But this argument on the war with Britain is wrongly placed. It was the climax of many misunderstandings based on ignorance and intolerance of each other. The British were a dominant people and there is nothing submissive about us. We had come into contact in rather crude fashion, and it took a war and later a Boxer rebellion to get the heat out of the situation.

Ghost—Your emperors lost face.

Li—I am not so sure, for at the signing of the Nanking Treaty, let me recall, the British authority, Sir H. Pottinger said the great cause that produced the war was opium. Our representatives asked him why Britain hadn't stopped the trade and he replied it could not be done in consistency with British constitutional law, and even if it could others would get the trade.

Ghost—So all in all you admit the emperors were a failure!

Li—(Blazing up and shouting) Admit the contrary. I have been telling you the Emperors have built up those islands of peace which have permitted China the productive periods when she did things. Wherever there were rebellions and other forms of government the country has slipped into the mud as she is doing now, at least in the south. *Wen Shui Manchou*.

Here the ghost leaped to his feet, scattering the books. There was a flaming look in his eyes, as if from some great enthusiasm. He jumped high in the air and twirled as he descended. Then, as if in sudden fright, he seemed to shrink, stood listening intently, straining as if in fear of some hovering menace. He looked here and there with a gaze that pierced walls, and then seemed relieved.

Tip-toeing to Li he whispered hotly and hoarsely *I am one of you too, I am a monarchist and Manchu both*, but I mustn't let them know (pointing below).



Painted for Emperor Ch'ien Lung by Rev. Father Benoit, S.J. (1726-1774)

WHEN THE MANCHUS WENT TO WAR

The type of fighting, and the men who engaged in it, when Emperor Ch'ien Lung's reign began, were the war of pacification to western Turkestan. Centre: Amdul Shachan, is illustrated by the above engraving full of action. The painting was made for Emperor Ch'ien Lung by Rev. Father Benoit, a Jesuit Missionary. The original paintings are lost, but the engravings are owned by the Catholic University of Peking. Father Benoit blended the eastern and western styles of art in order to please the Chinese taste without offending his own standards.

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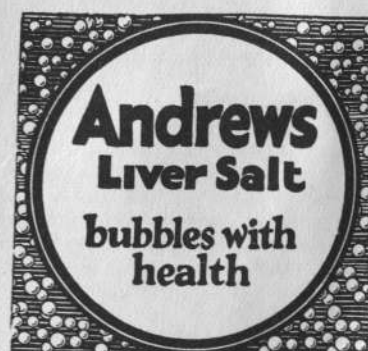
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LI—A shady monarchist!

Ghost—Forgive me, I was but testing you and verifying my own sentiments all the time. But listen: I was at the greatest battle of them all. I was with the father of our nation.

LI—With Noorhachu?

Ghost—At Sarhoo, the day he out-generalled the Mings. On that one battle hinged the fate of the Manchu race. Its victory gave you China.

LI—A single fight! It is always so.

Ghost—Would you like to hear about it, and then I must be off and—(pointing down)

LI—I'd stay up all night and risk my wife's suspicions.

Ghost—Then listen:

Hsien hsien, yours is a limited power to read and imagine. We can roam over the centuries, witnessing again scenes that remain, as the travelling light of the stars, in action forever. Like some incredible cinema in multiple series beyond human understanding, the events of this planet private and community, flicker on the screen of the ether, unseen of human eye, to be read by all who have finished their time here.

LI—All of our actions indelible and enduring! How terrible!!

Ghost—Awful and soul-searing for those who have horrified their own consciences. Sometimes grateful to those with few regrets (He shivers slightly). But now we must talk of human actions. Away with these things of the spirit. Let us to the battle of Sarhoo, and then tell me if there is no divinity to help or hinder man in his purposes, a Divine will inspiring men to become kings.

LI—(Whispering in awe) The battle that gave us China!

Ghost—Limited as you are we need this map to help your visualization. (He produced one from the air.) See, there is Mukden. Follow the old roads East 270 li, through Fushun to Fuling, where the ancestors of Noorhachu went to the rest of longevity and were honored by a dutiful son. No need to tell you how Noorhachu multiplied his original hundred men to a hundred thousand. You have read of those restless early days when even his relatives hunted him through the valleys of the White Mountains from Kirin to the Yalu. Leadership and confidence drew him like the shooting stalk of the kaoliang to eminence above his fellows. By rulership and firmness he drew the families, the tribes and whole regions east of Mukden about his banners until, too late, Peking tried to crush him.

LI—Why did they wait when they saw him drilling and arming?

Ghost—Because the truth was kept from the Emperor and eunuchs were in the high places of men. Of military geniuses Peking had plenty, but jealousy kept them smothered. Until at last the threat had to be confronted: Noorhachu towered over the Liaotung country like a thunder cloud and the Chinese governors at Mukden, Tieling, Kaiyuan and all along the Liao River feared the gathering storm. Then they sent an army of a quarter million men against our ancestor.

LI—But not of the Manchu stuff.

Ghost—Write that off your mind. The Chinese were as good fighting material as we, individually as courageous. Their generals were capable if given a free hand.

LI—Yang Hao was the Chinese commander. Didn't Peking supply him with everything, including the responsibility?

Ghost—He was nominally in charge, with a eunuch to watch him, and he was no match for Noorhachu. The venal advisers at Peking had given him poorly trained men and haphazard machinery, for they still believed the Manchus were a handful of thieves to be blown out of the Emperor's path by a bugle blast. Yang Hao brought his army of 200,000 to Mukden in the second moon of 1619. By the opening buds of Spring these troops had been split into four grand divisions, and they marched by different routes on Hinking or some call it Hsinking, pick-marched by our great leader as his capital in that entrance to the hills ninety miles east of Mukden as the foreigner measures the distance. Behind the breastworks of that little capital, only a li, a mere third of a mile square, Noorhachu had taken refuge with his sixty thousand men, twenty thousand animals, food for man and beast and—

LI—Were the families there too?

Ghost—Some of the banners were established there, and it was a crowded place. As that army of two hundred thousand con-

verged on the tiny capital reinforced by fifty thousand Yoho troops from north and east of Kaiyuan, the fate of the Manchu race was at the disposition of heaven, and at first it appeared that heaven had abandoned them.

LI—How did Noorhachu keep his men from breaking to the hills?

Ghost—He was a leader, a Man of Destiny. Ordinary humans will always follow them. One man decides the fate of nations.

LI—Noorhachu must have quaked.

Ghost—If he did it was not with fear but eagerness. The enclosing circle of steel terrorized all hearts, but trust over-rode fear. Now fate and a man's genius decided the day. The first legion hurled against Noorhachu was fifty thousand men under Tu Sung who pushed rapidly through Fushun and crossed the Hun River on the third day of the first moon. At the same time another column of fifty thousand was pushing down from the north. Noorhachu didn't wait.

LI—Noorhachu set the fashion in shock tactics that Napoleon and the Germans later used.

Ghost—He took every man out of his capital and moved to meet Tu Sung who, by this time had entrenched himself at Sarhoo hill with thirty thousand troops, while he sent twenty thousand to capture Jiefan, about 40 li northwest of Jiefan. There about 200 picked banner-men had been left by some fault or other and one of the Emperor's son's implored his father to give him two banners of fifteen thousand men to rescue them and defeat the Chinese detachment. Noorhachu didn't like the idea.

LI—Didn't he wish to save the 200?

Ghost—He was a believer in hurling all of his men at weak places in the enemy and destroying them piecemeal. It so happened that the chief's son held the day and the father moved on Sarhoo. The position looked impregnable. Noorhachu looked at it, knew the force of the enemy, saw the famous wooden chevaux de frise or deer horn wooden palisades that all Chinese armies carried for encircling protection. As night fell Noorhachu hurried everything at the great hill which you can see marked by a monument this day.

LI—They fought in the dark?

Ghost—The Mings lit torches, very conveniently, and into this lighted target thousands of arrows flew. Nearer and nearer the terrible troops of Noorhachu drew, with the leader himself in the van. They flung themselves against the wooden defences and the carts. Soon they were across and the mailed hosts were fighting hand to hand, sword to sword.

LI—In mail, you say?

Ghost—You know how the troops had a protecting armor of twenty thicknesses of padded and tightly sewn cotton as protection against arrows. But stone walls cannot prevail against the spirit of man well led. Tu Sung was shot through the heart by an arrow. His ranks broke. The battle was over. Only Slaughter remained.

LI—Did Noorhachu rest his troops?

Ghost—Not a minute. As day was breaking he threw them towards Jiefan where his son was engaged with the balance of Tu Sung's legion, and the same tale was told. To the west hurried the stricken losers, harried by the cavalry of Noorhachu.

LI—So the fighting was over.

Ghost—Sarhoo was finished, which we now can call the key, but there were the other columns, and one of them already had reached San Chia Kuo. Here Ma Lin had fifty thousand troops. He put thirty in his centre and two tens on neighboring hills to protect his flanks. These people never seemed to learn the lesson of divided strength. But this time Ma Lin took the offensive and advanced from the centre against our Noorhachu. The old leader was hard pressed by this unexpected move. It was touch and go, but at a critical moment his eldest son came with reinforcements, and yet another legion fell before the Manchu sword.

LI—Yang Hao still had his two other contingents.

Ghost—But he sent urgent messages for them to retreat. Liu Ting coming up from the south towards Noorhachu either didn't get the imperative command or he ignored it. He kept moving, with banners of victory flying. For the third time Noorhachu decided to attack, but this time his spies found the enemy camp in the most perfect order, completely stockaded. It was too strong to attack.

LI—Did Liu Ting know Noorhachu was near?

Ghost—No. The smug fool thought he would simply wait in a strong camp for a while until he heard from the other columns.

Li—What was Noorhachu's solution?

Ghost—He took twenty of his lightly wounded men, disarmed them, and sent them running in the direction of Liu's camp. There they were captured and when brought before Liu told him the Manchu capital had already fallen to the troops of Tu Sang, all was over for Noorhachu and they were deserters.

Li—Hadn't Liu any scouts out?

Ghost—Apparently not, and no wing was in touch with another of Yang Hao's great army. Liu at once cursed himself for letting Tu Sang get all of the honors, and at once ordered the defences taken down and a march begun towards Hsinking to try and participate in the spoils of victory. No sooner were the Chinese on the march than the Manchus fell upon them with horse and foot.

Li—How did the Chinese fight?

Ghost—Nobly, but they were overwhelmed at the fury and unexpectedness of the attack. They had lost confidence in their officers. Before the series of successive battles finished the Manchus had slain forty-five thousand men, as is admitted in the records at Peking. In one of the rivers the welter of dead bodies was so great that an army

could march across the bridge of corpses, and at Surhoo the river ran with pure blood. It was the price of defeat, the crimson ink with which the Mings sealed their doom.

Li—Of course there was much to do before Peking fell.

Ghost—Scholar, Tai Tsu, the Great Ancestor as we now call Noorhachu, never dreamed even then of the Chinese Empire. It took the virtual self destruction of the Mings to create the situation at Shanhaikwan that led his grandson to the Dragon Throne in the Purple Forbidden City.

Li—And in the end the Manchus, too, lost the imperial city.

Ghost—You have the blood of Tai Tsu in the veins of a young man in a new imperial line for Manchoukuo. By the Divine Will—how else?—he is the Emperor. There he will stay while heaven wills and his own line rules well.

Li—(Drowsily) We must have another of these mah jong games.

Ghost—(Touching Li lightly) Yes, but now you sleep. Soon you will be thinking of homelier things than dynasties when your wife questions your absence. Farewell. I am going to report to my general of the pronged spear that I have won over a monarchist to the side of lawlessness and disorder. I am as good a liar now as ever I was. (He vanishes, and Li is shown asleep at his desk.)

The End.

Note:—Readers interested in the amazing story of the Manchu rise from a forgotten tribe to the supreme position in China for source material are referred to such books as the Rev. John Ross' stirring History of the Manchus, the Imperial History of China, Annals and Memoirs of the Court of Peking, by Backhouse and Bland, Peking, a Catholic history of Peking, and Peking by Juliet Bredon.



EMPEROR CHIEN LUNG



EMPEROR KANG HSI



Brief History of Manchus

MYTHOLOGICAL:

TWO centuries before the coming of Noorhachu three goddesses were bathing in the waters of a stream in the White Mountains East of the place now called Mukden. A spirit bird appeared, which legend says was the magpie. It dropped fruit in the lap of one of the maidens who ate, and as a result bore a son, part divinity part man, able to speak at his birth.

When he came of full age his mother told him he was a Son of Heaven, charged with righting the wrongs of the nations. She gave him the name of Bookooli Yungshun, with the tribal name of Aisin Gioro. Thereupon the mother ascended to heaven.

Other legendary accounts are given for the appearance of the first fathers of the Manchus in the neighborhood of the Hotoola Valley, about 280 li East of Mukden.

HISTORICAL:

Six little villages were held together in the neighborhood of Hotoola Valley, which is near Yungling, due east of Fushun, by the capable ministry of Jing-dsoo. Each village of a few families was walled, and dignified by the name of city. Adjoining this peaceful league was the territory of a robber clique under the leadership of Jiahou, who had seven sons, all clad in mail (many folds of cotton sewn together for protection against arrows) the total of the band numbering eighteen.

Old Jing-dsoo, now given the honorific title of Huang Ti or Emperor, had great wisdom, and his eldest son named Li Tun was courageous. The son banded his league together and they marched against the eighteen robbers and slew them. By this victory they gained 200 li of land protected by five mountain passes.

Thus began the Manchu Dynasty. The son of Li Tun was Noorhachu born in 1559, whose genius in generalship enabled him to conquer or gain the allegiance of, all the neighbouring territory and tribes and to weld them into a composite nation. Noorhachu was reported to be unusually precocious and strong. He was thirteen months old when born, and the usual flattering historian says he had "a phoenix eye and a face, with large ears."

Noorhachu's father and relatives were slain by a neighbouring chief with the aid of Chinese soldiery loaned from the Liaoyang garrison, whereon the young man, then 24 years of age, swore an oath to have the blood of the murderer. His feud in victory after he had drawn about him many "arrows" or small leaders of men.

One victory led to another so that in thirty years of warfare Noorhachu was able to muster 65,000 to 100,000 men. He became so strong and bold that the Chinese Government at Peking finally decided to exterminate him. In 1619 they sent an army of 200,000, but Noorhachu's leadership, bravery and cunning completely vanquished the Ming attackers and their Yehou allies. Noorhachu in time prevailed over the whole Liaotung, and pushed his ambitions towards Jehol.

By this time the Manchu tribes had become strong enough to be named an Empire.

Throughout his struggles with the Chinese Noorhachu based his campaigns on his Seven Grievances, which he had written and burned at Fushun as a testimony of his "holy war."

Mukden was taken by one of the ruses for which Noorhachu (later named Tai Tsu) was famous. He lured two parties from the heavily fortified town in pursuit of what seemed to be an impudent and small group, defeated them and, with the aid of confederates, sent into the city, captured Mukden. Three separate expeditions were sent against Mukden when Tai Tsu had taken it, but each was exterminated by this redoubtable chieftain.

The taking of Liaoyang was an epic of great generalship and courageous soldiery. Tai Tsu had his men in such a condition of fitness that no army and no walls could withstand them.

Liaotung and then Liaohsi fell before the indomitable warrior, then over 60 years of age. After a series of campaigns he was checked by defeat at Ningyuen which effected his health and he died at a village near Mukden in 1626, aged 68. His burial place is at Fuling, East of Mukden.

He was succeeded by his fourth son or beira.

When Li the great robber took Peking from the Mings, the northern general, Wu Kuei-san, charged with the defence of Shanhaikwan, who was hastening to the defence of the capital, retreated after seeing the futility of further action. He invited the Manchus to join with him. The two forces defeated Li, and the Manchus went in to Peking. The son of Noorhachu having died, his grandson was taken to Peking by a regent and installed as the first Emperor of the Manchu Dynasty. He was the forefather of Pu Yi.

The Manchu Dynastic succession is as follows:

Ten sovereigns, who reigned from A.D. 1644 to A.D. 1911. The name first given is that of the era or reign, and the second the personal posthumous title:

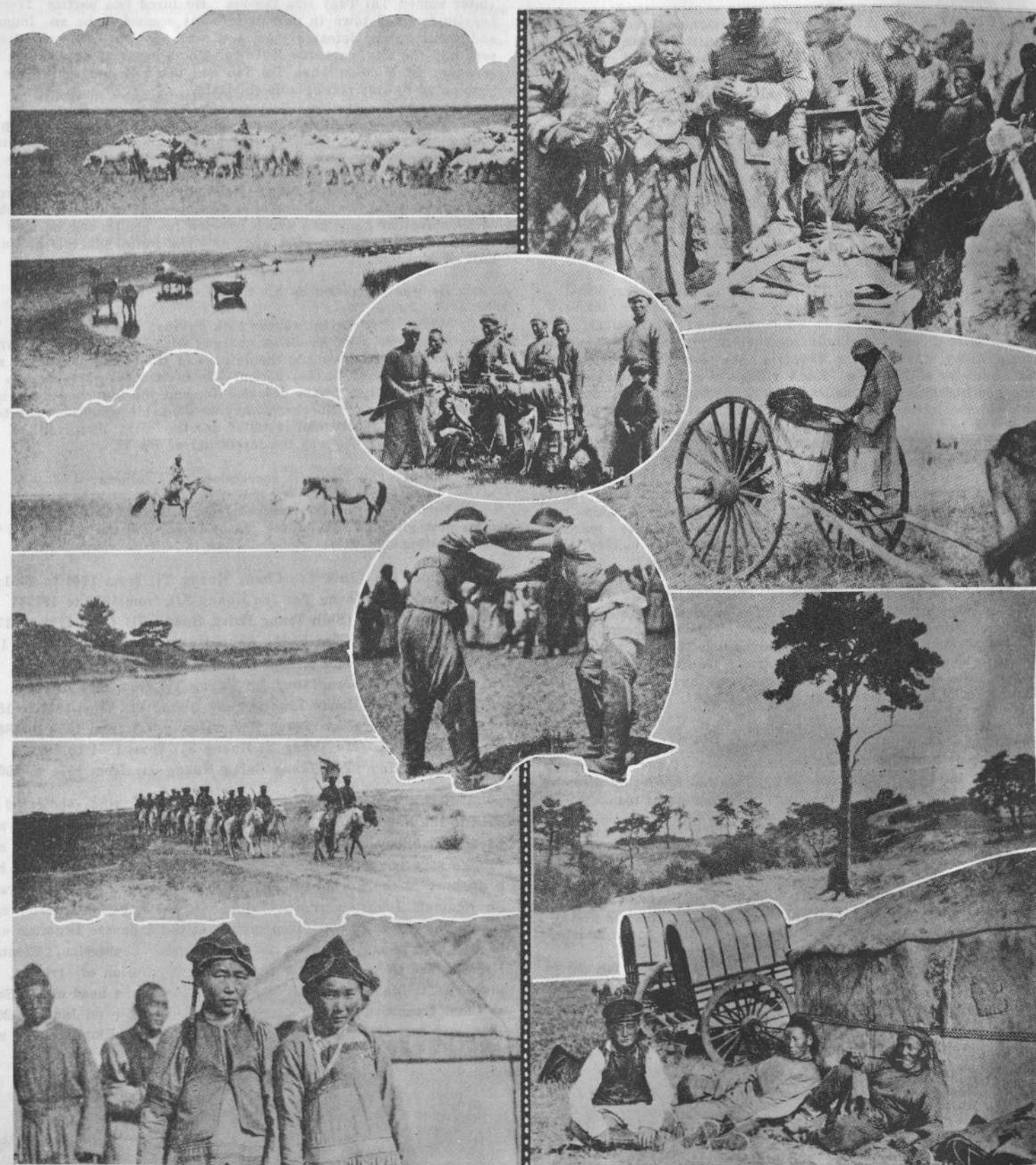
Shun Chih (Shih Tsu Chang Huang Ti) from 1644 to 1661;
K'ang Hsi (Sheng Tsu Jen Huang Ti) from 1661 to 1722;
Yung Cheng (Shih Tsung Hsien Huang Ti) from 1722 to 1735;
Ch'ien Lung (Kao Tsung Shun Huang Ti) from 1735 to 1796,
when he abdicated, and died in 1799;
Chia Ch'ing (Jen Tsung Jui Huang Ti) from 1796 to 1820;
Tao Kuang (Hsuan Tsung Ch'eng Huang Ti), from 1820 to 1850;
Hsien Feng (Wen Tsung Hsien Huang Ti) from 1850 to 1861,
Tung Chih (Mu Tsung Yi Huang Ti) from 1861 to 1874,
Kuang Hsu (Teh Tsung Ching Huang Ti) from 1874 to 1908;

Hsuan Tung, whose family name is Pu Yi, who abdicated in 1912 to the Republic of China on condition that he was provided with an annual allowance (which was never paid) and the treatment of a foreign sovereign on the soil of China (never observed). He was held a prisoner in the Forbidden City until rescued by his British tutor, Sir Reginald Johnston, who took him into the Legation Quarter by a ruse. Thereafter he was given asylum at the Japanese Legation until he was able to make his way to the Japanese Concession, Tientsin. He remained there until 1931 when, at the invitation of friends, he proceeded to Manchuria where he was placed at the head of the State as Chief Executive. He announced his Emperorship on January 20th, 1934, and was enthroned on March 1st, as First Emperor of a new dynasty.



THE "BACK DROP" OF JEHOI
The old holiday palace of the forefathers of Pu Yi, which is being preserved by the Manchoukuo Government

WILD HSINGAN AFFIRMS ALLEGIANCE



Mongolian in Manchoukuo might be another term for the Hsingan plateau in far north-western Manchoukuo where so many thousand nomadic descendants of the great Genghis Khan tend their flocks. These people of the Mongol banners were among the first to petition for the inauguration of a monarchy in Manchuria. The above pictures are scenes from the Mongol plateaux during gatherings of the princes and their tribesmen. They show the native priests and rulers, the cowboys and patrols in action, types of herdsmen of the north and glimpses of the country's beauty.

An Outline of Manchoukuo

Successive steps in the development of the new Empire from the first proclamations to the Enthronement, with the presentation of State documents.

Chronological order of Manchoukuo Government's Principal moves

1. Proclamation issued by Government of Manchoukuo announcing formation of an independent State, March 1, 1932.
2. His Excellency Pu Yi inaugurated as Chief Executive, March 9, 1932.
3. Ministries and departments of Government formally organized by virtue of the State's Organic Act, March 9, 1932.
4. Foreign Minister Hsieh Chieh-shih notifies 52 nations by telegraph of formal and legal organization of Manchoukuo as a separate nation, and outlining State's foreign policy, March 12, 1932.
5. Minister of Communication Ting Chien-hsu issues an order taking over administration of all Post offices, March 20, 1932. Effective control completed in August, 1932.
6. Central Bank of Manchou established, June 15, 1932. Actually opened for business, July 1, 1932.
7. Manchoukuo Government takes over administration of Maritime Customs, and issues formal statement thereon, June 27, 1932.
8. Foreign Minister addresses interested Foreign Powers regarding Customs' remittances, July 25, 1932 and Sept. 14, 1932.
9. Foreign Minister informs Foreign Powers regarding Customs reform, Sept. 14, 1932.
10. Japan accords de jure diplomatic recognition to Manchoukuo under terms of Manchoukuo-Japan Protocol, signed at Hsinking Sept. 15, 1932.
11. Vast relief works undertaken by Government for benefit of North Manchuria, stricken by extensive floods and subsequent plague, August and September 1932.
12. Capital Construction Bureau, charged with building of model city, organized Sept. 16, 1932.
13. Manchoukuo Diplomatic Mission established at Tokyo, Sept. 1932. Raised to status of Legation, April 1, 1932.
14. Japanese Government establishes Embassy in Hsinking, September. First Japanese Ambassador presents credentials December 23, 1932.
15. Manchoukuo Consulate established at Blagovestchensk, Soviet Russia, Sept. 1932.
16. First Budget for first fiscal year of Tatung formally adopted, Oct. 18, 1932.
17. Air Mail and air passenger services inaugurated throughout Manchuria, Oct. 26, 1932.
18. Manchoukuo announces plan for settlement of foreign and other claims against the former Government of the Three Eastern Provinces.
19. Manchoukuo Consulate established at Chita, Siberia, Feb. 1, 1933.
20. State celebrates first anniversary of foundation, March 1, 1933.
21. Constitutional Investigation Commission, March 1, 1933.
22. State announces Economic Construction Program, March 1, 1933.
23. South Manchuria Railway appointed to Manage State Railways, March 1, 1933.
24. Jehol Province cleared of outlaw elements in spectacular campaign by Japanese Army in conjunction with Manchoukuo, March, 1933.
25. State Highways Bureau Established, March 3, 1933.
26. State opens passport vise offices at frontier stations, June 1, 1933.
27. Manchoukuo and Soviet Russia open conference at Tokyo for transfer of North Manchuria (C.E.R.) Railway from U.S.S.R. to Manchoukuo Government, June 26, 1933.
28. Partial revision of export and import tariffs effected, July 23, 1933.
29. Budget for Second Year of Tatung adopted, June 30, 1933.
30. Plague in Central and North West Manchuria checked by Manchoukuo and Japanese health authorities, August and September, 1933.
31. Manchoukuo Telephone and Telegraph Administration, consolidating all the electrical communications of the State, including radio, inaugurated September 1, 1933.
32. State Highways Bureau announces completion of 4,000 kilometers of railway during 1932-1933, November 29, 1933.
33. Taxes reduced on farm staples and other agricultural products, December 1, 1933. (During the North Manchurian floods of summer, 1932, many districts had previously been granted tax exemption.)
34. Government reduces rates for air mail and foreign mail, December 26, 1933.
35. Manchoukuo acclaims Emperor on second anniversary of the foundation of new State.

Opium control laws, Banking Law and Trade Mark Law, with many domestic reforms, including the continuation of modernizing plans for the Department of Justice are not included in the above chronological statement, but will be explained later.

MANCHOUKUO SAFELY COULD CHALLENGE any of the "new nations" formed since the Great War to produce a better record of achievement for two years than that attained under its independent government. Likewise it can claim whatever satisfaction there is in a job well done with the minimum of favorable notice. Indeed it is certain no infant nation has passed its milk stage in such an antagonistic atmosphere. If difficulties make for strength the new State may be sure of its fitness to meet other trials.

This is no place to deal with the diplomatic rights and wrongs of the status in Manchuria, other than to say that while the family of nations was squabbling as to how best Manchuria should be fitted into the map it might well have died of under-nourishment, but by virtue of its own native strength and the loyalty of an only friend, Japan, it went ahead with its work, and now may look back down a long row of rungs in the ladder of success. Theories as to how Manchuria should be managed abounded among the nations, as to the political life of China and Manchuria. China is still in the strangling grip of

the theorists and Manchuria has toiled upwards, and has done something very real for herself. The contrast of an unhappy and hopeless China and a progressive and purposeful Manchoukuo is offered for anyone to judge as to the merits of performance. Independence in Manchuria has given form and plan to the country and its people, and while much remains to be done before the millions are happily situated (if it is given for any nation to win such a state), at least they are bound somewhere and may look with sympathy on the mother



IT WASN'T THERE A YEAR AGO: The Department of Justice headquarters, one of the new buildings at Hsinking included in the Greater Capital Plan. It combines the architectural beauty of the Orient with the practical ideas of western construction.

country to the south which has delayed its renaissance through temporary abandonment of the principle that help cannot come from the west but from itself.

The student of Manchuria may find an answer to international political questions affecting Manchoukuo in other places. Here it is intended to give an outline, in the most matter-of-fact way that the facts themselves demand, of the work done. It will be found that Manchoukuo has many things worthy of international commendation, the result of which cannot but make for improvement in the lives of a substantial percentage of the unhappy people of this continent.

Perhaps the best way to examine what Manchoukuo has done for herself, with the aid of her faithful ally, is to take the record in logical and chronological order, as listed in the introduction to this review, and to give quick looks about as we go along, to note the improving condition of the country.

NATIVE NATIONAL GOVERNMENT

Before Manchoukuo issued its proclamation on autonomy there was a great deal of spade work. It was virtually country without a government. Having wrecked and despoiled it, the warlords had abandoned it for a new field in North China. Most of the leading officials ran away from the scene of their follies after the explosion in Mukden which brought to a head the rankling bitterness of years, which presented the people with their chance to assert themselves and which offered an opportunity for a better understanding between the masses of Manchuria and the Japanese nation, which the warlord politicians had frustrated for so long. On September 18th, 1931, an explosion on the South Manchuria brought out the Japanese guards. There followed fighting with the Chinese soldiery and soon the conflagration had spread over the country in a manner so well known. What is not so thoroughly understood is the satisfaction felt among the substantial elements of the plain people of the country, who had been deprived of freedom so long and had watched their resources being magnificently mismanaged.

When the smoke cleared away from the initial disturbances which had warranted the intervention of Japanese troops, it was found that the old government had collapsed leaving nothing in its place but a vague longing for a final settlement of Manchuria's woes. For years there had been organizations openly at work planning a more complete autonomy than Marshal Chang Tso-lin himself desired. He, at least, made no compromise with the republican forces of China, but went his way as a kind of a separate state. His son was coerced into a political juncture with the Nanking Government by fear of the creation of an opposition party in Manchuria. This did not suit the temper of the Manchurian people as a whole. When the clash between

the Japanese and the warlord mercenaries occurred, and Manchuria was left without a native administration, the old societies that had worked for independence, together with individuals who had felt the same way, came out into the open. They formed local councils for immediate control of their various territories, and after linking up into a national scheme, with properly appointed officers, put into execution the plan of an organic state free of any sort of affiliation with China. The Japanese at that time were holding the strategic points of South Manchuria as a means of self defence, and when they were approached, they naturally sided with the measures as likely to restore the native national government which was necessary to permanent peace.

The national committee blossomed into a formal government, Pu Yi, the Manchu Emperor, was urged to become Chief Executive and accepted, and at last the conditions were ripe for the fulfilment of an old Manchurian dream. One of the questions agitating the minds of the nation's organizers was, of course, that of national defence, and one of the earliest moves made, coincident with the creation of the government, was an understanding with Japan that no outside interference would be permitted. In other words the defenceless country was to be protected against the highly-organized armies of North China, against Russian designs and against bandit disturbers who are endemic in the country. Japan agreed to give her fullest protection to the people, and out of this promise grew the eventual formal protocol binding the two nations to mutual aid. Thus we have the background leading up to the first formal public act of the State. In the committee room, as it were, the organizers had chosen the ministers and other leading officials. Then, having determined on Changchun as their capital, they changed its name to Hsinking (meaning New Capital) and were ready for a dignified start.

PROCLAMATION EXPLAINS CAUSES

Manchuria remembers well the feeling of expectancy throughout the country as the new capital, then a provincial town so inadequate for high adventure, was beflagged for the great event, partly the work of the enthusiastic independents, and partly the spontaneous response of a pleased people. Doubtless there were other elements, not quite satisfied at the change and large numbers merely apathetic. There previously had been the Declaration of Independence on February 18th, signed by Chang Ching-hsui, Tsang Shih-yi, Hsi Chia, Ma Chan-shan, Tang Yu-lin, Ling Sheng and Chi Wang. But this March 1st formality was to regularize the government into a true administrative organ.

The proclamation of establishment is a well balanced document setting forth in the preamble the sound reasons (exploitation and misgovernment) necessitating this timely action and stressing the point that historically Manchuria and Mongolia were separate states



LIKE A WHITE CATHEDRAL: Another of the new structures in the Greater Hsinking Plan of the Manchoukuo Government. This is the Ministry of Education, one of the most beautiful structures in Manchuria.

from China Proper. Thereupon certain principles were defined in the document, including the moral groundwork of Wang Tao, or the Kingly Way of Confucianism; non-discrimination of race and caste; enlightened laws and fair foreign policy. This last point is worth quoting:

"The foreign policy of the new state shall be to seek and further promote cordial relations with foreign Powers by winning their confidence and respect, and to observe strictly international conventions. Financial obligations incurred within the territory of

KEY MAN OF MANCHOUKUO GOVERNMENT



Top: Cheng Hsiao-hsu, Premier and Minister of Education, centre; His Hsia, Minister of Finance, left; Hsieh Chieh-shin, Minister of Foreign Affairs. Bottom: left to right, Chang Yen-ching, Minister of Industries; Tsang Shih-yi, Minister of Civil Affairs; Ting Chien-hsu, Minister of Communications. (On another page are Feng Han-ching, Minister of Justice, and Chang Ching-hui, Minister of Defence.)

cordance with the international laws and conventions.

3. That the Government shall succeed to those liable obligations, due to the Republic of China by virtue of treaty stipulations with foreign countries, in the light of the international laws and conventions and that these obligations shall be faithfully discharged.

4. That the Government shall not infringe upon the acquired rights of the peoples of foreign countries within limits of the State of Manchuria, and further that their persons and properties shall be given full protection.

5. That the Government welcome the entry of the peoples of foreign nations and their residence in Manchuria and that all races shall be accorded an equal and equitable treatment.

6. That trade and commerce with foreign countries shall be facilitated so as to contribute to the development of world economy.

7. That with regard to the economic activities of the peoples of foreign nations within the State of Manchuria the principle of the Open Door shall be observed.

It is the earnest desire of this Government that your Government will fully understand the purport of the establishment of the State of Manchuria herein before stated and that formal diplomatic relations be established between your Government and the State of Manchuria.

With the assurances of my highest esteem and distinguished consideration.



THIS WAS OPEN COUNTRY A YEAR AGO: One of latest residential streets. One cannot see the modern plumbing, sewage systems and electrical services to each house, but they are there.

This was the only occasion on which Manchoukuo can be said to have invited recognition. After that it settled down to the serious business of setting its own house in order, confident that a state capable of conducting its affairs to the admiration of the outside world automatically would be given formal standing in good time. That time now seems to be at hand, after two years of enviable accomplishment.

POST OFFICE ABSORBED BY STATE

Speedily the State set about taking over its essential services and responsibilities. Communications came first. The railways, outside the Chinese Eastern and South Manchuria lines, operated by neighbor nations, quickly were in charge of competent officials in conjunction with the military, as these were necessary to national defence. The railways other than those enumerated provided a simple problem as they were properties of the defunct government, although certain obligations remained in connection with stockholders and creditors to which the Manchoukuo government addressed itself in due course. Next came the Postal Administration. Hitherto the service had been part of the excellent system of the Chinese Posts, under foreign control. Naturally, having severed relationship with China, Manchoukuo could not tolerate the existence of a foreign post office in its domain. Quickly the physical property of the Post Office was taken over, as it really belonged to the people of the country, although in the name of the Chinese P.O. The foreign and Chinese staffs were offered generous terms to enlist with the revised organization. Some of the Chinese accepted. Others, ordered back by the Chinese government, regretfully left the country, although later on their made efforts to rejoin, having found themselves badly treated in China.

The Ministry of Communications received the commission to direct the work of the Post Office, and Mr. Ting Chien-hsu, the Minister, issued an order in which were the following points:



TELLING THE PEOPLE: The Premier and the Japanese Ambassador broadcast to their respective countries about the progress of Manchuria.

"With the establishment of the State of Manchuria, the postal administration and postal affairs have been detached from the control of the Republic of China since March 1st, 1932.

I, the Minister of Communications, by order of the Government, in taking over the control of the postal administration and postal affairs within the limits of Manchoukuo, hereby instruct all Postal Commissioners in the State of Manchuria to observe strictly the following items:

1. On April 1st, 1932, the Government will take over the control of the postal administration and postal affairs of the State of Manchuria.
2. The employees in the service are advised that their present status and salaries will remain the same until further notice.
3. The business service shall be maintained as heretofore until further notice.
4. Since the postal administration and its attached properties are now in possession of the State, the transfer of the immovable properties and the creation of security rights is hereby strictly prohibited.
5. Safes, postal stamps and other properties of similar nature must be inspected by the Commissioners empowered to take over the postal affairs.
6. The inventory covering the entire existing properties must be submitted to the Department of Communications.
7. All present and future deposits and receipts must be deposited at the national treasury of Manchoukuo in the Provincial Bank of the Three Eastern Provinces. For the withdrawal of the deposits mentioned above, the endorsement by specially appointed officials of the Department of Communications is required.
8. All important documents must be put in order and inspected by authorized Commissioners."

Ting Chien-hsu, Minister of Communications Manchoukuo.

Naturally there were grievous disabilities facing an untried and sadly undermanned organization, but good will found a way until gradually the present improved system was built up and high class service maintained throughout the whole of Manchuria.

CENTRAL BANK OF MANCHOU LAUNCHED

Foreign critics and observers have repeatedly said the greatest achievement of the new State was its currency reform. In this they pay a direct compliment to the financial organ of the government, the Central Bank, which proposed and carried through the task which somebody has said "was worth the revolution." The government had a number of magnificent uses for its national bank, one of them being the general financing of the State, another the sponsoring of its currency rehabilitation. Briefly, there were fifteen different main varieties of official paper currency notes in circulation when the State was formed. There was practically no bullion reserve for the vast sums. It was fiat money, a legacy of intolerable mismanagement, of inhuman exploitation of toiling people. Now there was a government to finance, without immediate resources, and general banking to initiate if business were to be conducted in a normal manner.

On June 15, 1932, the Central Bank of Manchou was organized. Its capital was provided by a loan of thirty million yen by the Banks

of Japan and Korea, and by certain state assets. With this in hand it undertook to issue new notes with a bullion reserve equal to international standards and often better. Fixing the redemption rate of some \$215,000,000 worth of government notes at the prevailing market price, the bank offered to redeem them for new notes, serving notice that the offer would remain open until the spring of 1934. Up to December of 1933 the bank had redeemed 75 per cent. of the total, replacing the notes with others of a new national character, quoted on a silver basis on a parity with the Shanghai dollar in the Shanghai market.

Today the peoples of Manchuria rejoice in a single currency, although the Japanese yen is the prevailing money for the Leased Territory and the railway towns. The great reform always is the first mentioned by business men as the premier benefit of "the war." Prior to the Bank of Manchou the holders of paper money never knew its worth and some sensational losses were incurred, especially when the famous Fengpiao fell from par to a hundredth part of its face value. In some cases bankers and exchange dealers were executed by the former regime for trading in money at its market value when the warlord had issued an order to circulate the money at a fixed and fictitious price.

The bank since has been the financing and advisory medium of the government, the maker of its budgets through the Finance Ministry, and one of the strong pillars of the administration. So well was it founded that it was able to pay a six per cent. dividend in the first year.

CUSTOMS ASSUMED BY STATE

Closely allied with the banking reform was the taking over of the Maritime Customs. This, too, was a part of the Chinese Government organism. As its operations were part of the financial life of the country it is incredible the Government waited until June 27th to announce absorption of the Customs. For the Maritime Customs existed as the biggest source of revenue to the country and from its own trade. The June statement of the Government announcing the natural change could not have been unexpected abroad, but it occasioned a great deal of agitation, emanating from the Chinese government at Nanking. The statement was issued in this form:

"The Government of Manchoukuo, immediately after its declaration of independence on March 1st, 1932, felt absolutely free as the natural consequence of its customs autonomy to take over all customs houses within its borders and to take over at least the revenue of, if not the Dairen Customs itself, located in the Kwantung Leased Territory, as the import and export duties of Dairen are after all charged to the people of Manchoukuo. However, with due respect to the spirit of our declaration of independence, as well as of our initial communication addressed to foreign countries, we did not proceed beyond making a compromise proposition to the Nanking Government, expressing our willingness to preserve the integrity of customs administration in China and our determination to meet the foreign loan service punctually.

With great patience we continued to do everything in our power for a few months to bring China to reason and to accept our proposals, but the Nanking authorities refused to accept them and even insisted that Manchoukuo should give them the whole revenue of the Dairen Customs, besides one-third of the revenue of all other customs houses in Manchuria. Such a proposal would automatically deprive Manchoukuo of all the benefits of customs service in its own territory, weaken its financial foundation, and enable its enemy to use the funds unjustly wrested from it for the purpose of menacing peace and order in this country. Our Government has been compelled recently to attach the revenue of the Dairen Customs in order to stop the continuation of such a preposterous situation and to fulfill our earnest purpose of maintaining the Chinese customs integrity by causing the Republic of China to accept our original proposals.

Nevertheless, the said Republic refused to listen to reason and proceeded to dismiss suddenly Mr. J. Fukumoto, Customs Commissioner at Dairen, who from the beginning has been devoting himself to the preservation between Manchoukuo and Nanking. The authorities of Nanking have in this way dared to commit an inexcusable act, directly challenging the preservation of customs integrity to which they themselves declare are so greatly attached, while branding Manchoukuo's efforts to retain the customs revenue justly belonging to it as an attempt to break up the integrity of the customs.

In this connection we must remember that the Nanking Government took the initiative, in 1928, in disturbing the unity of the customs administration when they appointed Sir Frederick Maze to the position of Inspector-General, brushing aside Mr. Edwardes, then Inspector-General duly appointed by the recognized Government of China in Peking, and succeeded in placing the Inspector-General and other foreign employees in the customs service under their absolute control, thus destined the integrity of the customs to complete destruction sooner or later. It is absurd and inconsistent for the Nanking Government, by forgetting all its own past records, to come out now to criticize openly Manchoukuo's just attempt to take over its legitimate portion of the customs revenue and to

BLUE BUS SERVICE MUKDEN

Shikao Yamamoto, Managing Director.

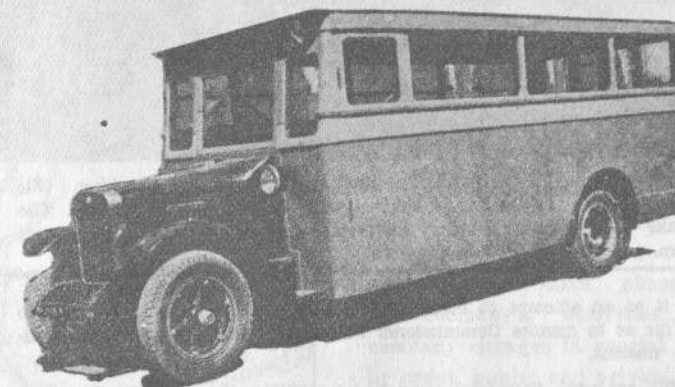
Head Office & Garage

Ph. M. 4631

Branch Office

2, Chiyoda-dori

Ph. J. 3379



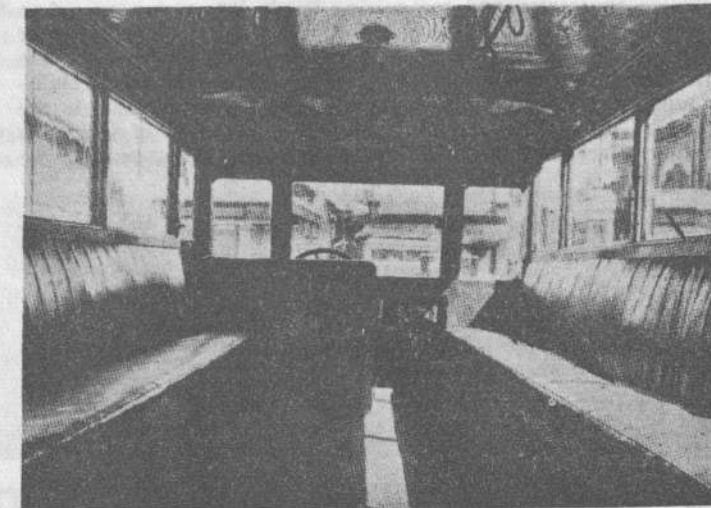
The Mukden Blue Bus Company, established in 1923 by the foreign pioneers of the omnibus business in Manchuria, has played a great part in the development of a quick, cheap and comfortable means of communication in Mukden, contributing its share to the general progress of this industrial capital of Manchuria.

The Blue Bus Service operates on the main arteries of Mukden, passing through the Japanese Railway Town, International Settlement and Walled City, extends as far as the Mukden East Aerodrome, and links the three centres of Greater Mukden with its distant suburbs.

Special excursion and sight-seeing trips are offered by the Blue Bus Service to schools, associations and groups of individuals and tourists at specially arranged low rates. Regular Sunday and holiday lines to Peiling, Tunglin and the Hun river run during spring and summer seasons, giving every opportunity to Mukden citizens for the enjoyment of out-of-door recreation in these beautiful and popular Mukden scenic spots.

Playing a noticeable part in the development of public facilities in this city, the Blue Company has contributed also its share to the general welfare of Mukden population by giving employment to many people of various nationalities, including Russian, Manchu, Japanese and Korean.

The comfortable and powerful International cars of the Blue Bus Company, which are maintained in the best condition and daily examined by expert mechanics, and the company's experienced and careful drivers and traffic inspectors fully ensure the comfort, efficiency and safety of the Blue Bus Service.





BIG-SCALE ROAD BUILDING: Just on the edge of Hsinking, this new road, built with the aid of massed tractors, runs off to Kirin. The road has been completed since this picture was taken. The camera can't keep up.

brand it as an attempt to break up the integrity of the customs and to go so far as to dismiss Commissioner Fukumoto without presenting adequate reasons.

We are now, therefore, compelled to declare that we will carry out the taking over of all customs houses within our boundaries and commence to collect duties at Dairen, and that should it become impossible to collect at Dairen we may be obliged to exercise our right to collect the duties at Wafangtien, the border town of Manchoukuo and the Kwantung Leased Territory. We also wish to state that, regardless of the future development of this question, there will be no change in our original policy of safeguarding the foreign interests in the customs and of meeting Manchoukuo's portion of the foreign loan service of the Chinese Maritime Customs."

From a foreign point of view the serious question was one of repayment of foreign loans guaranteed by Chinese Customs revenues. Reassuring though the first note was on this question, the Government quickly confirmed the issue by announcing it would set aside its ratio of the total liability, based on the 1931 estimates (so as not to become liable for further Chinese commitments.) It was proposed to remit this money from time to time to the Inspector General of Customs at Shanghai provided an undertaking were given that the money would be directly employed in repayments to foreign powers, and until that obligation is assumed at Shanghai the receipts are being banked against future claims. Notice of the arrangement was served on the interested Powers, and inasmuch as no complaints have been received from them the Government at Hsinking concludes the adjustment is satisfactory, especially as the balances due to the Chinese Government, at hand when the Customs system was taken over, were forwarded promptly.

FIRST RECOGNITION ACCORDED MANCHOUKUO

The most important event in Manchoukuo's foreign relations, and, indeed, as respects its very existence (from a defence point of view) was the formulation of the Manchoukuo-Japan Protocol. It committed Japan to the double responsibility of defending the country from outside aggression and recognizing its *de jure* status as a free state. Nothing could bind Japan and this country by closer ties of sentiment and fact than this brief document, contrived at a time when the new nation needed friends so badly. The Protocol formalized the relations of Japan with Manchoukuo and gave impetus to the establishment of an Embassy under the able direction of the first Ambassador, Marshal Nobuyoshi Muto, who died at his post in the following year.

On September 15th, 1932 the Protocol was signed by Premier Cheng Hsiao-hsu and Marshal Muto. It consists of two clauses hereunder:

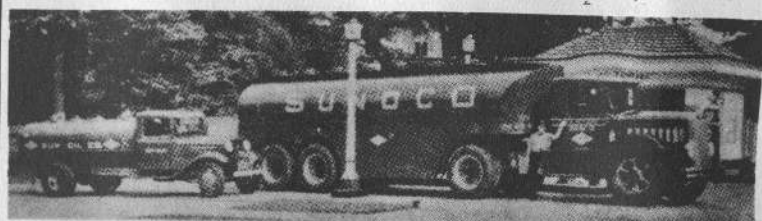
"Whereas Japan has recognized the fact that Manchoukuo, in accordance with the free will of its inhabitants, has organized and established itself as an independent State; and

Whereas Manchoukuo has declared its intention of abiding by all international engagements entered into by China in so far as they are applicable to Manchoukuo;

Now the Governments of Manchoukuo and Japan have, for the purpose of establishing a perpetual relationship of good neighbourship be-



Sunocoils for Manchuria unloaded at Dairen.



SUNOCO'S LARGEST

Pictured in comparison with a 500 gallon tank truck. The giant of the road carries 5063 gallons and is in service between the Newark plant and Whippany, N. J.

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All kinds of Lubricating Oils and Greases as:-Motor, Engine, Machine, Dynamo, Spindle, Axles, Cylinder, Turbine, Transformer, Aviation Oils, etc. Cup grease, Ball-Bearing grease, Rod Cup Grease, Gear Oil, etc.

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All kinds of steel as Tool, high speed, Carbon steel & Welding wire.

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M.A.N. Diesel Truck delivered to General Office of Manchoukuo Railways.



The Nuernberg works, one of the largest and most up-to-date German lorry and omnibus factories.

"Regular Air Service in Manchoukuo"

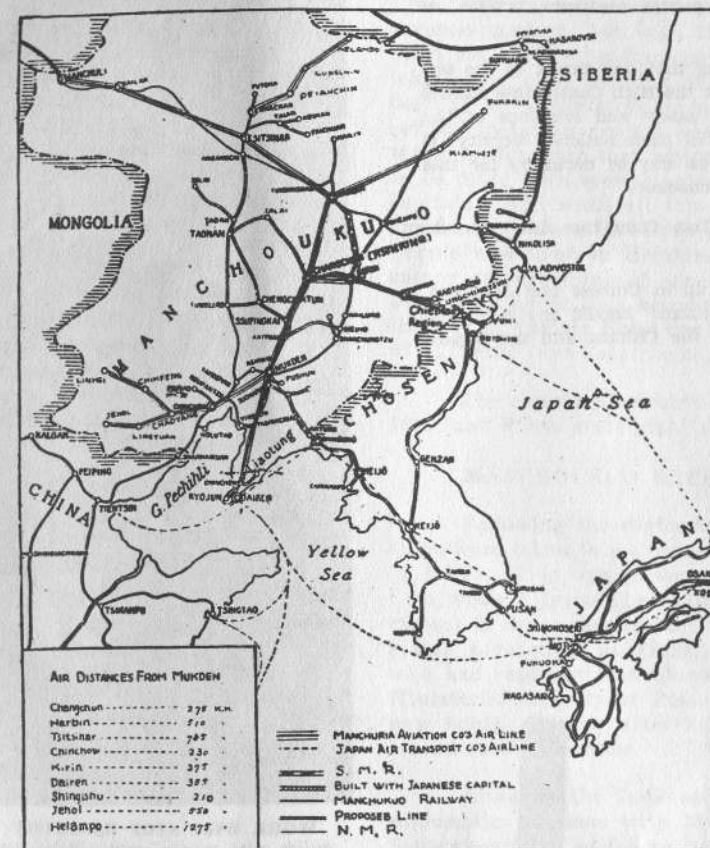
AIR LINES IN MANCHOUKUO

With international affairs occupying a greater share of the world's attention than at any previous time in history, there is no event so prominent as the foundation of MANCHOUKUO, new-born Empire in the Far East.

One may clearly be pointed out that rapid progress in air transport in Manchoukuo is one of the most prominent factors during the short period of her new economic life.

The web of the air lines in actual operation in all the parts of Manchoukuo certifies that the Manchuria Aviation Company Limited, holds a sure reputation and deserves honourable mention as an air line operator in this country.

The Manchuria Aviation Company, Ltd., was organized on September 26th, in the First year of Tatung (1932), as a joint stock company under the joint management of the Manchu and Japanese



Notes: Harbin-Kilin air line suspended Dec. 31, 1933; Service opened between Harbin, Ninguta and Tongnei; Hsinking line extended to Tumen on Feb. 1, 1934; Chihfeng-Linshi line suspended and instead Chihfeng-Weicheng-Chengte line inaugurated.

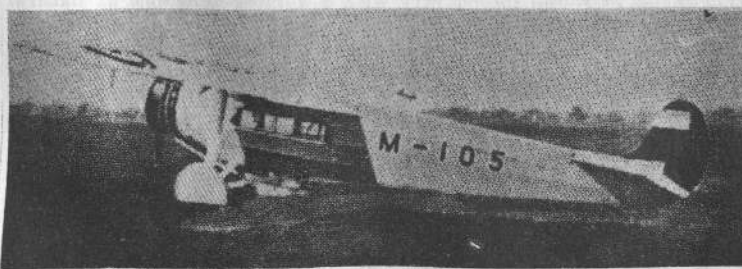
The company now operates eleven principal services as under:

1. Mukden-Shingishu (in Korea)
2. Mukden-Dairen
3. Mukden-Chinchow
4. Chinchow-Chayang-Chihfeng-Wei-ti-Jehol,
5. Chinchow-Chayang-Lingyuan-Jehol,
6. Mukden-Hsinking-Harbin-Tsitsihar
7. Tsitsihar-Hailar-Manchuli
8. Tsitsihar-Helampo,
9. Hsinking-Kirin-Tunhua-Lungchingtsun, -Tumen
10. Harbin-Tan-Kiamusje-Fukaking lines.
11. Harbin-Ninguta-Tongnei

On Feb. 1st of this year, the double operation between Hsinking and Tsitsihar was inaugurated for the convenience of passengers and the transport of baggages and mails.

The results of the company's business, in hours of flight and distances, from the commencement of the company's activities on Nov. 3rd 1932 until Dec. 31st, 1933, totaled 18,852 hours and 15 minutes flying time and 2,955,536 kilometres flown.

The passengers, baggages, and air mail carried totalled 21,420



Travel by Air in Manchoukuo

public.

The actual business started on 3rd of November, 1932, continuing the leadership of Mr. Yuang Jung as president, with Tsuneo Kodama, Vice-president, and Mr. Hirao Mugita, managing director. It operated for the transport of passengers, baggage and mail between places within the territory of Manchoukuo and her neighbouring countries.

The manufacturing and repairing of aircraft or airplane accessories, at the attached factory are another main phases of the company's activities. The company engages in special flights by order, public and private.

Engaging as the only regular air transport company in Manchoukuo, the mileage of established services is approximately 4,600 kilometres of commercial air route in the country.

persons 14,038,051 kilograms of baggages, mails 17,248,867 grams during the period under review.

Since the company started its actual business on Nov. 3rd, 1932, and the above recorded number of passengers, baggages and mails were carried it is evident that air transportation in Manchoukuo is one of the brightest achievements in her economic undertakings.

The following are the airplanes which are now in use by the company on daily regular lines:

"Puss Moth" light airplane accommodating 2 passengers
"Fokker F 7 Type" with 3 engines accommodating 8 passengers and
"MANKO II Type" Company's own made type accommodating 6 passengers.

Special attention is being given to passenger planes in our factory, so that all the cabins are kept at suitable temperature even in severe winter weather, and are well ventilated in the summer season days in Manchoukuo.

The promises are for a brilliant future of air transport in new Manchoukuo to-day, which may plainly be estimated from the company's achievements up-to-date.

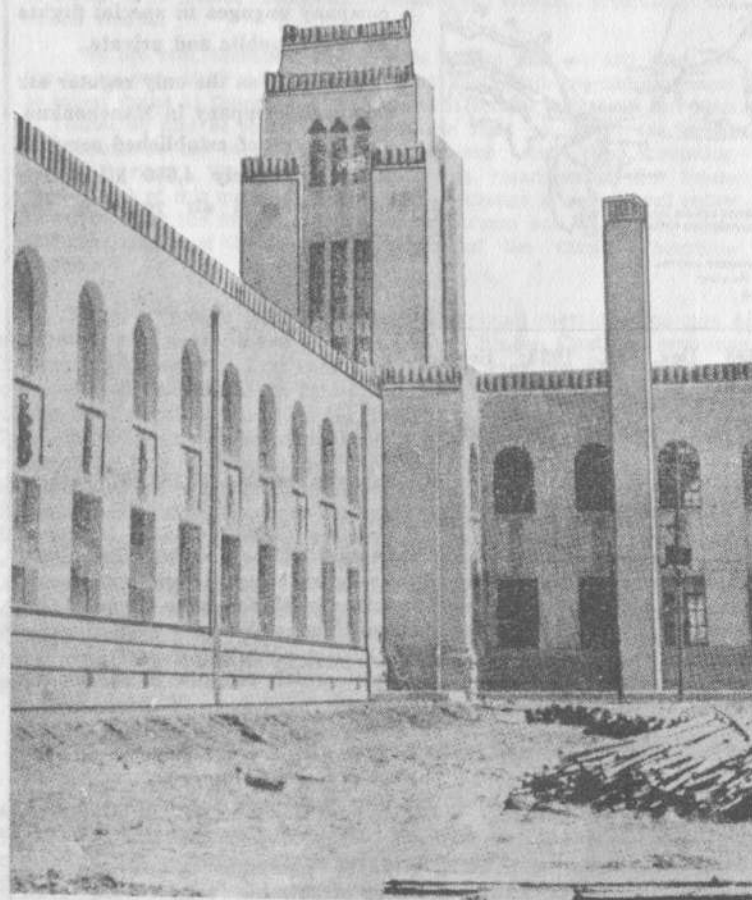
tween Manchoukuo and Japan, each respecting the territorial rights of the other, and also in order to secure the peace of the Far East, agreed as follows:—

1. Manchoukuo shall confirm and respect, in so far as no agreement to the contrary shall be made between Manchoukuo and Japan in the future, all rights and interests possessed by Japan or her subjects within the territory of Manchoukuo by virtue of Sino-Japanese treaties, agreements or other arrangements or Sino-Japanese contracts, private as well as public;

2. Manchoukuo and Japan, recognizing that any threat to the territory or to the peace and order of either of the High Contracting Parties constitutes at the same time a threat to the safety and existence of the other, agree to cooperate in the maintenance of their national security; it being understood that such Japanese forces as may be necessary for this for this purpose shall be stationed in Manchoukuo.

The present Protocol shall come into effect from the date of its signature.

The present Protocol has been drawn up in Chinese and Japanese, two identical copies being made in each language. Should any difference arise in regard to interpretation between the Chinese and the Japanese texts, the Japanese text shall prevail.



THIS ISN'T OLD EUROPE: Another glimpse of the Ministry of Education, with its central skyscraper tower.

Fortified by this strong partnership the Manchoukuo Government now was able to address itself to many pressing domestic problems with a healthy release from fear of invasion or of any change in the policy of Japanese support.

NATURE APPLIES SEVERE TRIALS

Desperate trials were in store for the infant nation in the autumn of its first year when unprecedented floods swept over the north country, inundating enormous areas of agricultural and pastoral lands through which flowed the Sungari and Nonni rivers and their tributaries. Thousands of lives were lost. Whole towns virtually melted before the rising waters. Cattle drowned by the scores of thousands. Even the great city of Harbin was flooded and the populace went about in boats in the higher parts of the town, while the Chinese city was almost completely submerged. Disease and



WORK WILL STOP BANDITRY: This was the motto of the late Marshal Muto who believed in employment rather than the harsh use of soldiery against bandits. His policy is working well.

famine stalked throughout hundreds of square miles.

When all the energies of the government were required to meet the exigencies of state organization and the severe inroads of determined banditry, besides outside invasion, Manchoukuo was confronted with this major calamity. Prompt and unselfish service, and really efficient management reduced suffering to the minimum, but a fearful strain was placed on the government's resources. The only country to give assistance was Japan. The Emperor opened his purse and his example was followed by thousands of others, while large-scale relief organizations competed for the honor of helping in the emergency. Hospital trains and relief organizations were hurried to "the front".

The brunt of the financial strain fell on the Hsinking administration. There was immediate relief from taxation in the affected districts. Grain and clothing for emergency use reached the scene on a generous scale. However substantial these donations, issued through strategic stations at Harbin and at other affected points, they were but small matters compared with the succeeding plan. It must be remembered that the farmers had lost everything: the crops then in the ground, their homes, clothing, cattle, reserves of food, everything. There was need for national work on the grand scale, and though the effects of the flood are felt to this very month, so also are the results of government relief. Some of the repercussions are available in the recent legislation directed at the assisting of farmers. By a magnificent stroke of magnanimity Nature provided a record crop this year, with the help of the government that had made sure the peasantry would have a sufficiency of seed. Man's lack of distribution facilities found the country with a superabundance of natural produce and a reduced market abroad, owing to world depression. The Government was able to supplement its initial flood relief with marketing assistance and loans based on produce in warehouse.

PUBLIC WORKS HAVE DOUBLE EFFECT

When various countries were discussing public works as an unemployment relief measure, and when it was said of Japan and Manchuria that their financial doom was sealed—For neither could borrow money in the bourses and therefore neither could carry out any important enterprises—Japan and Manchoukuo showed something new in finance by undertaking Manchurian enterprises from her own domestic resources. Money was forthcoming in surprising amounts for any and every sort of constructive venture, from S.M.R. share sub-

scriptions to aviation schemes. One of the determinations of Manchoukuo as a state was to build a capital physically and culturally worthy of the name. It might appear, and it did look when the work was promised, as if it were hardly justified. There, at Mukden, was a ready-made capital, with all the buildings necessary for the next few years in the abandoned properties of the old administration. Why build a new capital?

The matter has been explained from a variety of angles. First of all the State wished to be free of the old political associations of Mukden and to start its national life afresh in a new home. Then it believed that Hsinking was the logical geographical heart of the State, as the pivotal point of some many railways, some already built and others in prospect. Moreover it was desired to divert attention from political to constructive things, and by giving much work to many people to stabilize the country. The late Marshal Muto had a pet theory that banditry could be solved by giving the rovers a chance to occupy their minds and hands with downright work.

At any rate a capital plan was laid down. Competent engineers and financiers in combination discovered from the government of Manchoukuo what was desired, and obtained the cooperation of the Japanese in a united building development at Hsinking that would be a new model city based on facilities already existing. A ten-year plan resulted, envisioning great new structures as Government offices, a palace for the Emperor, larger quarters for the Japanese army whose needs were increased by the terms of the defence protocol, and a multitude of new houses for official people. The Japanese were the guiding stars in this enterprise, and everyone knows they love and will stick to a plan once adopted. The striking fact about the capital plan is its adherence to program, or rather its improvement thereon.

Various estimates have been made as to the amount of money spent on construction in the first two years. Rather should it be said the first year, for 1933 really has been the period of real accomplishment. Hsinking has been transformed. Almost before the frost was out of the ground in the spring until long after the ice had settled down in the autumn the builders were busy, and in a surprisingly few months the scape was changed beyond recognition.

BUILDINGS OF BEAUTY AND UTILITY

Three of the most magnificent buildings have arisen in that year, surrounded as far as the eye can reach by score upon score of lesser structures all according to government plan, including vast water supply systems, new roads and all the incidentals. At least twenty million dollars was spent for this one year's work on official building alone, while the amount of private building was equally

important. Those who have seen the cathedral-like Ministry of Education, a glorious achievement in white with a central tower dominating the city, are loud in praise of it. Alongside, as if to prove that this is not to be a standardized capital, is a Ministry of Justice cast in the mold of a Chinese walled city, with its corner towers and curly roofs.

The Japanese military headquarters is an immense affair, severely modern, but with Oriental touches lending beauty to the sober style. The headquarters of the Japanese Ambassador is another instance of good building, while the Japanese Navy is not to be outdone in an administration building worthy of its traditions. These several instances are but beginnings in the capital plan, but they serve to illustrate that action is the keynote and that Manchoukuo is to be fitted with something beautiful and efficient in the way of capitals. And while all this official work has been going on the city has hurried along its improvements for the accommodation of guests. People who lived in Hsinking at the outset of Manchoukuo's state career are deserving of special decorations for the privations they underwent as to poor accommodation and inadequate refectory. Now the S.M.R. Yamato Hotel has been doubled in size and a large number of Japanese inns constructed, besides one or two small foreign hotels.

The capital construction program came into effect in September, 1932, and it has made giant strides towards the perfection of its aims.

MANCHOUKUO EXCHANGES ENVOYS WITH JAPAN

Following the diplomatic recognition of Manchoukuo by Japan steps were taken to reciprocate by the opening of a diplomatic mission in Tokyo. This was to serve during the interim period against the time when a formal Legation would be opened. This mission was opened in September, 1932. When the mission was raised to Legation status Lieut-General Tinge, an experienced Manchurian diplomat, who had represented China at The Hague, and was formerly in a Ministerial capacity at Peking, was appointed to the post which he now holds. Shortly after his arrival in Japan he was formally presented to the Emperor.

Although the Japanese government had cemented permanent diplomatic relations with Manchoukuo by the defence protocol on September 15th, and long before that was intimate enough to have the world charge a sinister liaison, it was not until late September that the Japanese Embassy was opened and in December that the first Ambassador presented his credentials. One of the reasons was the lack of facilities for an Embassy. Changchun had been a way-station; Hsinking was under transformation, but the bright new bricks had not



TEMPORARY PALACE ENTRANCE: Although the Emperor of Manchuria is housed in a temporary place, his government has given him a very permanent-looking main entrance as a stylish touch for enthronement day. His imperial is inset—the orchid, king of flowers.

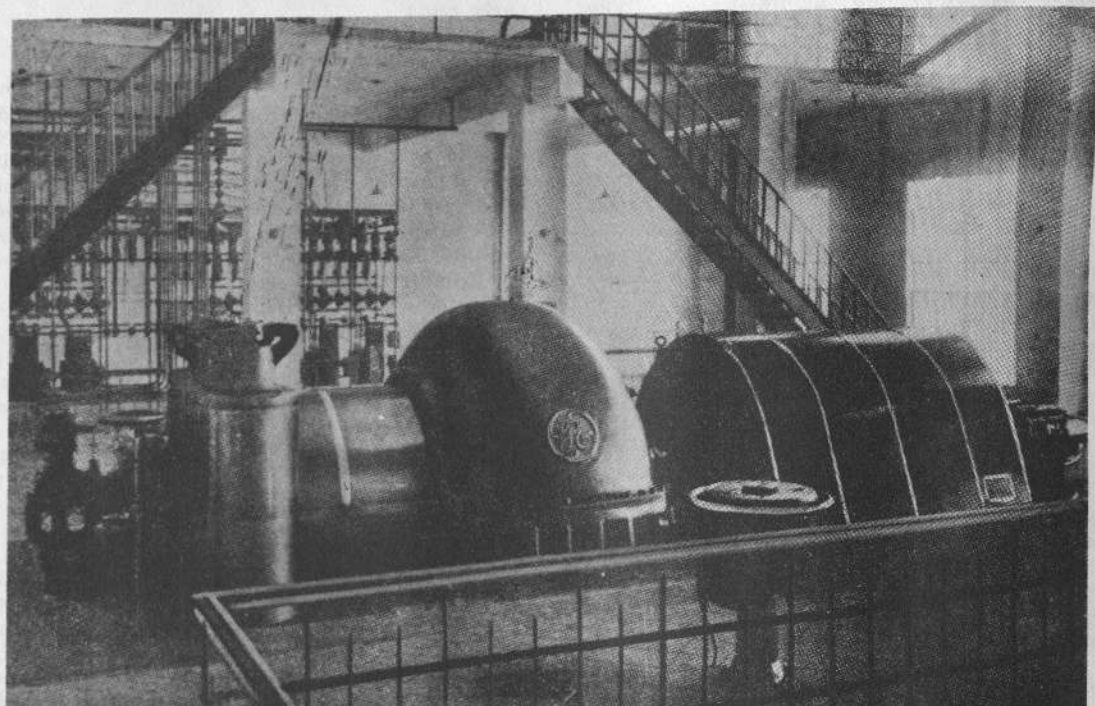
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International General Electric 5000 K. W., 6250 K. V. A., 6600 Volt, 3 phase, 60 cycle, 36000 R. P. M. Turbo-Generator set for 285 Lbs. steam pressure, 230 F superheat; installed in Mukden Electric Light Works, New Plant, in 1929 by Andersen, Meyer & Co., Ltd., Mukden, Manchuria.

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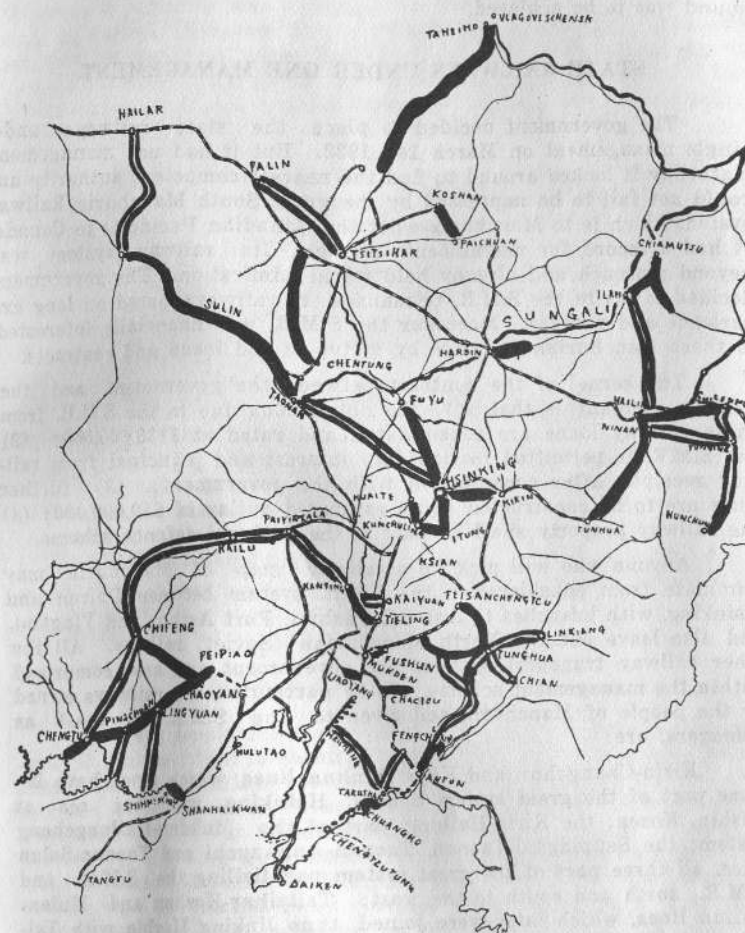
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TWO YEARS OF ROAD WORK: The Heavy black lines show the roads built in 1933, and heavy parallel lines the program for 1934. Much amusement was created in Manchuria by the publication of the information from this map in a London newspaper as Japan's "secret WAR ROADS."

yet risen from the prairie and formality had to wait on construction. Since those fretful days the skyline has so changed that it is completely unrecognizable by old residents returning after an absence, and the Embassy quarters form not the least striking examples of architecture fitting to the dignity of this diplomatic union.

In the field of foreign affairs Manchoukuo's only other ventures (excepting those with China, which are too closely to be foreign) have been with Russia, and it is significant that they have been more friendly than otherwise. Manchoukuo's first foreign consulate was opened in Siberian territory on October 1, 1932, and another began to function at Chita, the big Siberian junction city, on February 1st of the following year. These did indicate a practical acceptance of the new regime by the ever-practical Russian government, although not exactly a formal diplomatic recognition. The difference is negligible as far as the concrete results are concerned, and even if Russia does not admit the existence of Manchoukuo as a nation, she has dealings with her, and that establishes de facto acknowledgement.

One of the points of irritation about China to agitate the foreign mind is that the country simply will not set its own house in order before concerning itself with exterior affairs. The west takes the view that China is worrying about a dress for a party when the larder and the drains have not been attended to, let alone the household treasury. Manchoukuo's earliest work was in amendment of this charge, and that necessitated the framing of the budget, which already has been tentatively touched upon in the story of the Central Bank. On October 18, 1932, the first national budget came into existence, somewhat timidly, and rather conservatively. The government was not too sure of its revenues, and rather too sure of its manifold obligations. But the Finance Ministry under Hsi Hsia and his advisers was adventurous. Distinctive and somewhat original to China was the centralizing of the financial authority in this budget vehicle. This meant some drastic reforms in taxation and monopolies, tying them up to the central capital instead of provincial and hsien capitals.

DETAIL OF FIRST BUDGET STATEMENT

Once the national revenue-producers were organized and channelled to the one treasury, the government then was able to make its budget progress. Up to that time it had worked on an emergency

budget system that was more like living from pocket to mouth. This did not at all suit the formal-minded ministers who wanted things "done modern." The budget covered the fiscal period from July 1st, 1932, to June 30, 1933. Principal revenues were from Customs, Salt tax, consolidation and consumption taxes. Indirect taxation was the main plan. Here are the first year's revenues and expenditures expressed in Manchoukuo yuan:

Customs duties, \$40,460,000; tonnage dues, \$430,000; salt tax, \$16,814,000; land tax, \$2,955,000; production tax, \$6,213,000; business tax, \$3,694,000; live stock tax, \$960,000; slaughtering tax, \$50,000; deeds tax, \$1,445,000; tobacco and wine tax, \$2,069,000; consolidation tax, \$7,127,000; stamp duty, \$1,954,000; mining tax, \$116,000; coal tax, \$349,000; state industries returns, \$9,631,000; miscellaneous, \$698,000, or a total in all revenues of \$97,386,000.

This amounts to a little more than three dollars silver per capita of population, about a dollar "American" or four shillings British.

There were some extraordinary revenues too, such as the sale of state properties and Manchoukuo's returns from the North Manchuria railway. The grand total from all sources was \$113,000,000.

It is to the credit of the State that it was equally frank about what to do with the money, and the estimated expenditures were given thus:

Chief Executive's office, including the maintenance of the head of the State and his retinue, \$1,150,000; the General Affairs Board jurisdiction \$37,664,000, which includes all state enterprises not properly listed by ministries, yet ascertainable in detail through the audit department; General Affairs Board operation expenses, \$980,117; Privy Council \$197,669; Legislative Council, \$256,332; Supervisory Council, \$362,506; Bureau of Legislation, \$189,098; Capital Construction Bureau, \$259,975; Tatung Academy, \$213,446; Provincial governments, \$12,000,000; National Treasury subsidy, \$5,196,000; other expenditures, \$3,099,464; National Treasury Reserve, \$15,000,000; General Administration Office for Hsianan Province, \$1,012,030; Department of Civil Affairs, \$4,168,175; Department of Foreign Affairs, \$666,892; Department of Defence, \$30,000; Department of Finance, \$24,458,243; Department of Industry, \$434,589; Department of Communications, \$1,547,825; Department of Justice, \$3,108,126; Department of Education \$271,511; extraordinary expenditures for various ministries which would not be listed as normal obligations, \$8,825,967. Total expenditures, \$113,308,055.

There was a supplementary budget of \$24,648,945 in March, 1933. Most of this was for emergency flood relief, and the balance to establish the opium monopoly bureau and for the Capital Construction Bureau.

A transient critic in the country, seeking to find some flaw in the first budget, put his finger on the disparity between the money set aside for education and that for military operations. But the reasoning man at once will see the necessity first of pacifying and organizing a country before building schools. Another thing is that primary education is largely in the hands of local authorities. Manchoukuo adjudges itself still largely devoted to primary education among peoples mostly illiterate.

BUDGET SURPLUS ASSISTS STATE

The second budget was adopted on June 28, 1933 and approved by the State Council the following day. It comprised \$149,169,178. Thus the increase was something more than \$11,000,000. The budget was balanced without loan facilities, other than the \$7,000,000 for state roads, which really indicated a bond issue on the security of the improvements, distributed over the provinces. The budget is a fine piece of constructive work throughout making full allowance for reserves and the reduction of national debt.

The wise conservatism was amply rewarded by a handsome surplus at the end of the first half of the fiscal year. It was over forty per cent. up, enabling the government to make a number of adjustments required for urgent uses of capital and allowing some considerable reductions of taxation throughout the country, besides the unheard-of proposition of a reduction in salt revenues announced as an enthronement gift to the nation by Emperor Pu Yi.

In a nutshell, the budget system, and its results, have confirmed Manchoukuo's position as a modern, business-like nation.

MANCHOUKUO TAKES TO THE AIR

Prior to Manchoukuo, Manchuria regarded the aeroplane as an

experimental vehicle with which various nations dangerously tried. The country saw them not, except the few war-service or private planes maintained by the old administration, especially for public service and in reality for show. The most ardent proponents of the late government had little to say about the air service; at any rate no regular air line existed. The Japanese would have been glad to link the country with their own, but old standards of delivery and delivery had first to be broken down. In October, 1932, after a number of experimental services, Manchoukuo, aided by Japanese pilots and machines, opened a national passenger and mail service. Today it covers the country and gives quick service to Japan, in collaboration with the Japanese national lines.

Airplanes run on daily schedules from Dairen through Mukden and Hsinking to Harbin, and west along the general route of the northern railway to Manchouli on the west and Suifu on the eastern terminus. It is remarkably cheap, in some cases less than the first class train fare. One may travel from Dairen to Harbin in slightly more than seven hours, which usually takes a day by train. The speeding up of mails is but one feature of the improved facilities, offering not only domestic airmail but quicker connection with Europe and Japan.

FOREIGN CLAIMS PAID BY STATE

Next in order comes the settlement of foreign claims, a plan made public on December 14, 1932. When the old administration left it left a large number of foreign debts, mostly for goods supplied. Manchoukuo took it upon herself to pay them, a business most largely received by the immediate creditors concerned and cordially greeted by everybody. A most excellent impression was made throughout the world, although the settlement was not intended as any publicity gesture. An examination of all claims was made by the Government, in consultation with consular representatives of Great Britain, the United States, Germany, Japan and Denmark. A total admitted total of \$4,000,000 was struck, but later this was increased to a final figure of \$7,973,333.33. Bonds bearing interest, redeemable by the nation, were issued for \$1,147,333. The balance was paid in cash.

It was natural that on March 1st, 1933, Manchoukuo should look back on its first year of nationhood with a sense of having done something worth while towards bringing a chaotic country into orderliness and towards prosperity and peace. Celebration throughout the country inspired general enthusiasm, and the state entered on its second year with an assurance of good will from the great mass of its constituents. At once it appointed a committee to investigate the establishment of its formal constitution, a legal document requiring some years of study, in connection with which it is recalled that Japan took seven years to formulate a similar plan after the Meiji Restoration. Manchoukuo was moving along slowly, moving but certain channels.

An Economic Construction program came next, another "state-day present" of March 1st, along the line of a progressive plan for a year-by-year advance. There had to be a plan if anything economically

sound was to be achieved.

STATE HIGHWAYS OPENED AND IMPROVED

The government decided to open the state highways under single management on March 1st, 1933. It is not an insignificant figure that it took seven years for the present Manchoukuo Highway system which is to Manchoukuo what the Trans-Siberian is to Russia. It had a record for improvement, and the highway system was beyond improvement and almost ready for completion. The government decided to open the highways to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.

The board of the highway system was organized, and the highway system was opened to traffic on March 1st, 1933. The highway system was opened to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.

Anyone who will go to a highway in Manchoukuo will find it a most interesting sight. The highways are open to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.

State highways and state highways are open to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.

STATE HIGHWAYS OPENED AND IMPROVED

Consequently the government gave the highways to the state, and the highways were opened to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.

This roadwork with the highways was completed by the state, and the highways were opened to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.

The highways, consequently, are open to traffic on March 1st, 1933, as long as possible and to open the highways to traffic on March 1st, 1933, as long as possible.



ANOTHER VIEW OF MANCHOUKUO—The government house in Manchoukuo, showing the official residence and the headquarters of the government.

Whereas it formerly was necessary to trans-ship at junctions, cars may be carried from one line to another as in America. And plans are well advanced to bring the N.M.R. into the same group, as soon as a sale contract, now being negotiated, is brought to a head. Here is a table which provides a quick summary of railway conditions in Manchuria in 1932:

Railways	Length (Kilometers)	Passengers	Freight (metric tons)	Revenues (M. Y.)
Mukden-Shanghai	887.1	1,901,612	779,850	9,181,395
Mukden-Hailong	319.0	825,515	854,262	6,283,552
Kirin-Hailong	183.4	180,895	294,508	661,570
Harbin-Tumen	348.1	1,110,508	1,564,131	5,721,055
Harbin-Tumen	426.0	581,486	1,277,186	11,233,147
Tumen-Angangchi	225.0	307,325	881,953	4,480,157
Tumen-Sichu	87.2	15,863	9,292	41,124
Harbin-Kashan	235.0	308,520	830,813	2,565,092
Mukden-Hailong	221.0	353,205	433,312	3,341,611
North Manchuria Ry.	1,727.0	280,005	—	—
Kyushu-Hailong	64.0	19,773	130,113	724,721
Yokohama-Tumen	24.0	—	37,503	46,184
Yokohama-Angangchi	29.0	—	—	—
Harbin-Chengtung	102.1	120,298	65,613	241,192
S. M. R.	1,129.1	6,231,846	15,180,586	87,933,218
Harbin Ry.	56.0	—	—	—
Hailong Ry.	63.0	—	—	—

JEHOL CAMPAIGN LAUNCHED

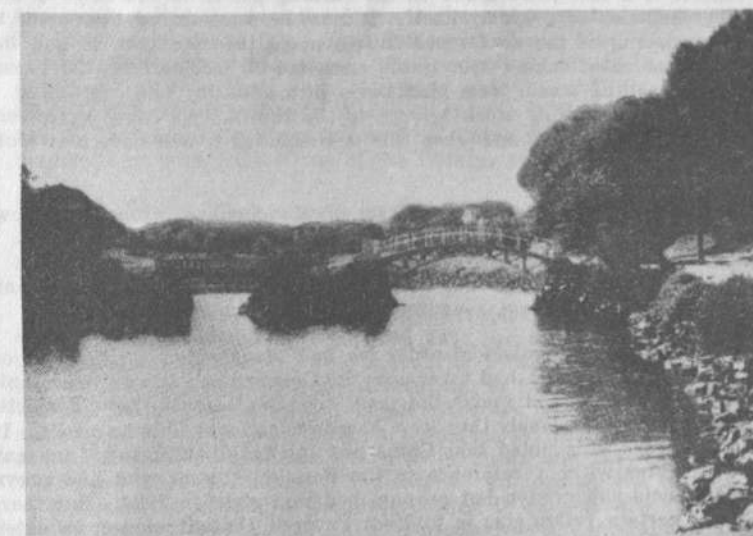
In the chronological order by which this account was arranged Jehol is next, and that is nothing less than an epic. For a brief period Jehol held the breathless interest of the world as in the mountainous province of Manchoukuo thousands of "remnant" Chinese soldiers, themselves plucky, but as misguided as they were misled, massed to prevent the Hsinking government taking over the backward territory lying between the plains of Mongolia and Liao, and the plain of Feking, with the Shanhaikwan corridor on the east. In a brief but intense rush the Japanese army, on the authority of its defence agreement with Manchoukuo, swept through Jehol and had the province consolidated in three or four days. The opposition melted away, and a most cordial welcome was accorded the new regime by the native population. The boundaries of the state then were consolidated and a threat against its safety permanently removed. The pacification of Jehol is really spelled the completion of major peace in Manchuria, and from that time onwards there was no real resistance to the authorities even from bandits, excepting for one or two well-organized groups. The country was won over to its new allegiance. Jehol was cleared in March, when the roads were still good and hard from the winter frost, and almost before it was completed Hsinking had announced its State Highways plan. This was on March 3, 1933.

ROADS REPLACE CARAVAN TRAILS

Manchoukuo essentially is a winter-road country. Of course highways exist in the summer too, but frost and snow put them at their maximum best. Railways are a recent innovation and for centuries the caravan trails and cart roads have shared with such great waterways as the Sungari, Liao, Nonni and Yalu, the burden of merchandise and passenger transportation. Hilly in the south, prairie in the centre, forested to the east and mountainous in Hsinking and Jehol, the country has presented a diversified problem of road engineering, but the populace has followed the natural and easy gradients, and has had its great highways serving the settled districts for centuries.

But the new motor transport, and the necessity for speed and all-weather uses, have put a new complexion on the road situation which the Manchoukuo government has sought to adjust by the laying down of a network of trunk highways on the most approved modern scale. With Jehol in the fold the country was ready. Premier Cheng was the first advocate of good roads. Premier Cheng prevailed at the State Council, although his associates were equally ardent for rapid communication. A plan was agreed upon, money set aside and a bureau set up to ensure rapid performance. Now the State can view its first year's work, for the board came into existence on March 3, 1933 and finished its first season's work with the frost. In the interim there had been built 4000 kilometres of national highways, as announced by the government on November 29.

Much the most elementary part of the work lay in Jehol province. This was really isolated from Manchoukuo. At the end of the year a good metal highway stretched from Chengteh (or Jehol City) over the capital, to Chaoyang via Lingyuen, the second most important city of the province. Whereas it had taken days of suffering to travel from Chaoyang, which is at the end of the Peipiao railway that runs from the Mukden-Shanhaikwan railway, a car now may travel the



HSINKING HAS ITS DELICIOUS RETREATS: The park in the new capital with serpentine and arched bridges, quiet wooded knolls and grassy dells, affords rest and recreation to an appreciative populace.

distance over relatively comfortable roads. Work now is going forward to connect Jehol more closely by road with the Manchoukuo country west of the Taonan railway, and thus an unknown country at long last will come into the open. There is concentration on main trunk roads and emergency connections, and after three years Manchuria will be able to say she has the best road system in any part of China. She has that now, but the difference will be so marked as to merit special punctuation.

Incoming population has provided one of the government's problems. There were the historic farm-hungry millions from Shantung to think about, and the small number of foreigners who usually require more attention than Chinese. In 1927-1928 season more than a million Chinese entered Manchuria seeking homes in this Oriental "last west." There was complete cessation of immigration during the fervid days after the Incident, but as soon as the State was established word reached Shantung and Hopeh in North China that all was well and the tide began to flow again. No restriction was placed on the arrival of honest farmers and laborers, but some supervision was exercised over others. The country had enough bad characters of its own without looking for political malcontents from China Proper. But on the whole the immigration was of a most desirable character and it indicated that while Chinese politicians raved, the undermost people understood true conditions in Manchuria and wished to enjoy this blessed relief from exploitation and the safety to life and property.

FACILITIES GRANTED TO FOREIGNERS

Immigration to Manchuria has, to some extent, been seasonable in past years, about 60 per cent. of those coming north leaving again after the harvest. But this year the percentage of departures has been much smaller. There has been no restriction on emigration. The inflow has been at the rate of from 20,000 to 40,000 a month, and this year larger numbers are expected with the Spring; predictions are freely made of the old return to a million rush.

As for foreigners the Government established a visa system. A transit visa was given for \$2 and a permanent visa for \$10. The government by this method keeps control of its incoming population. Foreign residents in Manchuria require no visa after registration with the nearest police station, a form of protection by identification. The incoming foreigner from long distances usually obtains a certificate of approval in advance, although bona fide travellers and desirable residents receive prompt visas at the frontiers.

In the early summer of 1933 the Soviet government startled China and the world by offering to sell the North Manchuria (Chinese Eastern) Railway to Japan or Manchoukuo. This readiness to withdraw from the control of an old political property aroused intense antagonism in China where it was truly interpreted as a friendly gesture towards Manchoukuo. The Government here responded by appointing a commission in charge of its Vice Minister of Foreign Affairs to meet a Soviet Commission for agreement as to price and terms. The conference of the two groups opened in Tokyo on June 26, 1933, where it was understood the friendly offices of Japan might be of avail. Failure to reach agreement so far has been due to Soviet

Why Japan Helped Manchuria

Some of the causes behind Japanese intervention in 1931, a digest of military action afterwards and some observations on the results. An interview with Lieut.-General Yasutaro Takayanagi.

SOURCES OF JAPANESE PATRIOTISM

Japanese patriotism and unity, two forces which inspired Japanese power and organization in the stirring events for the assistance of Manchukuo and Nippon's own defence program, spring from two founts, according to tradition down the centuries. They are the present Emperor and the shrine of the First Emperor, Jimmu.

The photographs show His Majesty Emperor Hirohito, staunch ally of the Manchurian Emperor, and the famous shrine in its present state.



By R. Yanagisawa

It is vital to remember that Japan's intervention in Manchuria on September 18th, 1931, was not an isolated incident, but the very natural if then unexpected development of complex circumstances reaching far back into history. There is no necessity here to trace the causes further than the period immediately succeeding the Boxer Rebellion, and then to explain the successive steps by which the Japanese Empire assisted the people of Manchuria to shake themselves free of that intolerable burden of feudalism which had brought them unwittingly into an unfortunate position with a friendly neighbor.

There are three clearly-divided periods in Manchurian and Chinese history vis a vis Japan between 1905 and 1934. First was the conciliatory stage when China, and its vassal Manchuria, sought to make and improve good relations with Japan. During the Russo-Japanese conflict China decidedly was friendly to the Japanese cause. Some of her people gave very substantial assistance to Japanese arms in Manchuria, thereby earning the gratitude of natural allies. One may discern reason for China's position in reaction to the coercive measures of General Alexieff in Manchuria against the Viceroy, Tong Chai, just prior to the Russo-Japanese conflict, to the fear of the expansive ambitions of the Manchu in the Far East, a fear haunting the Chinese people at this moment, and to a quite natural coalition with people of racial affinity.

With what good reason China took alarm may be seen in the results of the secret Sino-Russian treaty of 1901 whereafter the Czar's government reached down to the very tip of Liaotung peninsula,



strategic key of Manchuria, to establish the port of Dalny, following the completion of the Kunchuling-Dairen section of the railway now operated by the South Manchuria Railway Company. China could see its territory passing into the hands of a foreign power whose purposes never could be sympathetic to those of the Han race.

SUSPICION OF JAPAN IMPLANTED

Following the Russo-Japanese war influences were at work in China, as the outcome of closer political contacts with the west, whose results were to try and shake confidence in Japanese intentions, but such strands were not then sufficient to break down mutual trust. During this period of concord, when Japanese enterprise was directed to the development of Manchuria in partnership with the native people, began those heavy investments in Manchuria which were to bind the country closer to the islands. Manchuria was in great need of an organized and practical neighbor with sufficient capital and experience to develop the latent resources and to assist in opening communica-

The most amicable relations then existing might be seen by the frequent meetings of leading personages. For instance General Ohshima, Governor-General of Kwantung Leased Territory (that part

GENERALS OF JAPAN IDENTIFIED WITH MANCHURIAN DEFENCE



Top: The late Marshal Baron Nobuyoshi Muto, former Commander-in-Chief of the Kwantung Army and first Ambassador to Manchoukuo; General Takashi Hishikari Commander-in-Chief of the Kwantung Army and Ambassador to Manchoukuo; General Shigeru Honjo, Chief Aide-de-Camp to His Majesty the Emperor of Japan, and Commander-in-Chief of Kwantung Army during the first critical months after the outbreak of the Incident.

Centre group: conference of Corps Commanders at Hsinking. From left to right, sitting, Lieut.-Generals Kisaburo Ando, Commander of the Port Arthur Fortress; Jusuke, Naosuke Matsuki; Marshal Nobuyoshi Muto; Lieut.-Generals Giichi Nishi, Masayemon Sakamoto, and Chuya Inouye, Commander of the Railway Guards. Lieut.-General Kuniaki Koiso, Chief of Staff to the Kwantung Army, and one of the most brilliant commanders in the Japanese service is standing behind Marshal Muto, on his left. Major-General Yasutsugu Okumura, Vice-Chief of Staff, whose organization of the peace agreement of Tangku was one of the outstanding achievements of the campaign, on Gen. Koiso's left.

Lower group, left top: Major-Gen. Kenji Doihara, Resident Officer of Mukden and temporary Mayor of Mukden after the Incident. Left bottom, Major-Gen. Seishiro Itagaki, former Senior Staff Officer to Kwantung Army and predecessor of General Doihara.

Four in lower row, Lieut.-Gen. Muraji Mori, Former Commander of Railway Guards; the Late Lieut.-Gen. Jiro Tamon, Commander of Corps; Lieut.-Gen. Mitsuji Miyake, Chief of Staff of the Kwantung Army under General Honjo. Lieut.-Gen. Toranosuke Hashimoto, successor to General Miyake and later Commander of Kwantung Gendarmerie.

Lower right top: Major-Gen. Shogo Hasebe who led his force into Harbin for the first time in the Manchurian Incident; Major-Gen. Kanichiro Tashiro, Commander of Kwantung Gendarmerie.

of South Manchuria transferred from Russia to Japan for administrative purposes) conferred with Hsu Shih-chang, Viceroy of China, at Mukden. Hsu returned the call in the most cordial atmosphere.

At Peking similar conditions of friendship existed. Prince Chun, Regent during the minority of the Emperor Pu Yi, held conferences with the late Marquis Komura (Japanese signatory of the Portsmouth Treaty), the late Count Shimpei Goto, Minister of Communications for Japan, and the late Baron Hikoichi Ijuin, Minister to China. Many important issues were settled between them, including ratification of the terms of settlement with Russia.

On Japan's part there were some notable measures of conciliation. The Mukden-Hsinmin railway, later part of the Peking-Mukden railway, was handed over to China by Japan as a token of good will. Japan agreed to permit China to open a Customs House in Dairen for the accommodation of her maritime trade with Manchuria. Following along these exchanges so happily existing, the Governor General of Kwantung, General Ohshima and Baron Goto made calls on Viceroy Chao Ehr-hsun. After Chao, Hsu Shih-chang was a close collaborator with Japan and it was under his vice-regal control that a contract was signed for joint Japanese-Chinese operation of the Yalu Timber Company which has done so much for the judicious exploitation of the forestry trade in Manchuria. Railway questions, collieries, the demarcation of the disputed Chientao area and similar issues were most satisfactorily adjusted with benefit to both sides.

To many people these names and circumstance mean little. Now they have passed into history, but they are recalled to punctuate the statement that Japan and China were on terms of understanding and could settle questions reasonably between themselves, without the poisonous political propaganda and unfair suspicions which actuate international issues in these times.

SECOND STAGE IS ENTERED

The conditions which brought about a change in relations were closely connected with the revolution inspired by Dr. Sun Yat-sen. Strangely enough this Chinese political leader was saved from death by two nations who later were the victims of his boycotts and assaults. Had it not been for the refuge afforded in Japan, Sun Yat-sen and others of his political creed most certainly would have been executed by the government of China. Later on, when Sun Yat-sen was in London, he was rescued from his own countrymen by the British Government. Both of these nations suffered for their magnanimity.

The revolutionaries of China rallied partisans to their standard by denouncing the treaties with foreign governments and arousing the people of China against other nations. It was a policy as unfair as it was dangerous, as devastating in breaking down international trust as it was useless in attaining any domestic benefits. The foreign treaties were but minor questions in problems affecting the well-being of the country as a whole. But the political leaders were shameless and ruthless, and "Down With" prefaced every issue on every handbill and from the mouth of every platform speaker.

On the crest of this wave of anti-foreign sentiment China was carried along towards the ruinous state of recent years. The Chinese were not only urged, but intimidated to demonstrate against foreigners, in demands for the return of concessions which foreign enterprise had built up and in the surrender of many rights held by the Powers which were of equal benefit to the Chinese. The concessions, for instance, contribute more wealth to China than they do to any foreign country. As zones of safety they have been the refuge of the very politicians who denounced them, from Sun Yat-sen to Chang Hsiao-liang.

In Manchuria politicians were not slow to take up the popular cry for purposes of their own. Here and in China Proper that friendship of Japan and China was rapidly broken down under evil influences of feckless agitators and warlords. Chang Tso-lin, who had risen to the status of Governor, utilized the political trends to irritate and hamper the Japanese, thus bringing into sharp relief the difficulties later to cause the explosion of 1931. Agitation was intensified everywhere. Great Britain was subjected to a severe trade boycott. The boycott, indeed, became one of the principal weapons of the new religion. States which refused to accede to the importunities of agitators were to be punished by the boycott.

STAR OF CHANG IN ASCENDENT

Chang Tso-lin, who had risen from humble station in Manchuria, harbored ambitions in the empire to the south. The new doctrine was employed by him, but indirectly, as a step towards the hampering of Japan which, he thought, should insure him a freer hand in the south. True it is that Japan desired Manchuria to keep out of the whirlpool into which the rest of the country was being drawn, and would have advised Chang or anybody else of good will, in their own interests,

Actual interference with the Chinese administration, or rather with Chang Tso-lin's autonomous government (for Manchuria even as far back as 1915, was virtually independent, and became more evidently so at the height of Chang's power in 1926) was never applied.

While Chang Tso-lin officially was friendly with the Japanese he permitted the spread of anti-foreignism and anti-Japonism throughout his territory. Irritating demonstrations took place against the Japanese. There was interference with their legitimate work, fracture of old agreement, disregard of treaties, paralleling of railway lines despite conventions to the contrary—these are but items in a long list of legitimate complaints.

Chang Tso-lin, in the meantime, had been outside the Great Wall with his Army, had been defeated by conspiracies and discouraged by the refusal of Foreign Powers to recognize or support his regime. Now he started homeward towards his own Manchuria, the land he never lived to rule again. For on the outskirts of Mukden the train was blown up by political enemies whose identity never has been ascertained (although the astute politicians say the Japanese did it, the Japanese being blamed for almost everything that happens) and the feudal state passed into the hands of a son, Chang Hsiao-liang.

CHANG'S SON INCOMPETENT IN CRISIS

Chang was not as strong as his father, and he had no means of stemming the rising tide of anti-foreignism and anti-Japonism which his father had unofficially encouraged. To deal with it he embraced a policy of surrender, by joining the Kuomintang Party of China to take definite sides and to turn Manchuria over to the forces which his father had used to some extent, but carefully kept under control. The third and critical stage began with the appearance of Chang Hsiao-liang. Influenced against the Japanese who had done so much for the Three Eastern Provinces he became their most active and open opponent. One of his measures was an agreement with the Nanking Government whereby he would adjust all domestic questions in Manchuria but all diplomatic questions would be dealt with by the Central government. The purpose of this was to afford Young Chang an excuse for refusal to settle any question with the Japanese. For when anything arose that did not suit him to arrange with Japan he described it a diplomatic question over which he had no control. But on matters affecting his revenues in Manchuria, and wherever he could squeeze and irritate the Japanese, it was a domestic question.

Under Chang Father and Son the Japanese suffered for years, watching their work endangered, their investments dwindling in value, their rights flouted, and every single condition as regards their safety on the mainland, for which they had fought and bled, repudiated and dishonored.

The Japanese, likewise, saw the domestic situation in Manchuria going from bad to worse, the people being exploited, tortured, deprived even of the fruits of their agricultural toil by the most heartless methods. Nobody was in a better position to observe than Japan, because it is very much Japan's business to see that her own resources and safety are intact. Anarchy in Manchuria meant the destruction of Japanese enterprise, the loss of incalculable public and private investments in which Japan and her people were intimately linked.

WARLORDS SAW THE INEVITABLE END

Before the explosion on September 18th, 1931, conditions had come to such a pass that Marshal Chang himself dare not stay in the country. He did not know what his own people would do to him. In any outburst he knew where the guilt lay and his leading aides were of the same opinion. They had bled the country to a condition of economic anemia beyond their powers of restoration. There had been an agreement with Nanking giving the Young Marshal and his suite control over North China, which he was happy to accept as a means of escaping the country. After the explosion not one of the big fellows was on the ground. Nor were their families. Nor much of their movable wealth.

Japan had not been idle throughout this gradual breakdown. Time and again, with due regard to the sovereignty of the country, Japanese in high positions had advised the leaders of Manchuria to act in the interests of their own people. To all such counsel little or no regard had been paid until the situation was so bad, the Japanese people and the people of Manchuria felt that they no longer could rely upon the usual channels of settlement, the diplomatic and political methods proved so ineffective over the previous years.

Was it so surprising that the spark of a small explosion on the night of September 18 should have set alight so many fires, and especially should have alarmed a Japan nerve to the point of exhaustion by watchfulness of this tense problem? Japan did not know how far a small local incident would extend. Nor was she at

all certain that the large native military forces in the country did not mean some harm to the relatively small Japanese garrison.

INTERVENTION FORCED ON JAPAN

The explosion came. Japanese commanders on the ground acted as they thought best in an emergency. They occupied strategic points in Mukden and other places along the railway. Quickly it became apparent that the problem was not merely one of sitting on a poorly defended railway system, but of taking outer works in self-defence. These could be held in trust for the people, but no general could accept the proposition of permitting the accumulation of large hostile forces along the railway lines other than Japanese lines, and in the big centres outside the Japanese zones.

More than one problem lay before the anxious Japanese military command. Anxiety about the protection of the country from anarchy was one, and a pressing issue. The re-forming soldiery, bold and well-equipped, of Chang Hsiao-liang's old regime, whether for him or for themselves was another. Looming unpleasantly close was the spectre of the Soviet, ever ready to exploit any anarchic opportunity, whose return in strength to Manchuria might once more imperil Japanese existence.

This was no time for palaver for the very sane reason there was nobody to palaver with. It was most obviously a case of act first and talk when safety was secured. Instead of leaving it to diplomacy, referring things to the League and permitting the whole country to go to ruin, which Russia, not a member of the League, might exploit, Japan made an important decision. That was to defend Manchuria at all costs, for Manchuria's sake no less than Japan's.

PROTECTION OF WHOLE COUNTRY NECESSARY

The first move was up the Taonan Railway to protect the flank and head off any Russian development, besides reassuring the Mongols to the west. Japanese troops went north to the Nonni River, just south of the juncture of the Taonan and Chinese Eastern Railways at Angangchi. They found General Ma Chan-shan had destroyed the bridges. Engineers repaired them under fire and the first of the lesser warlords under Chang was brought into contact with Japanese fighting forces. The struggle was short, for once the Japanese were over the river and at Angangchi Ma Chan-shan surrendered and later identified himself with the independent government which he later repudiated when threatened by political enemies. But the Japanese had Tsitsihar, the capital of Heilungkiang, and all the lines of communication, although with a perilously small force.

Kirin, the capital of the province of that name, previously had been taken, and in quick order the Japanese pushed up the southern branch of the Chinese Eastern Railway and entered Harbin. Here, as in other parts of Manchuria, the Japanese soldiers showed themselves without peers in discipline. The inhabitants welcomed their presence as a guarantee that their lives and property would be respected.

At the outset General Honjo, the Japanese Commander-in-Chief, had issued a proclamation assuring the population of protection and urging them to follow their usual occupations without fear. For a full history of the military phases of the campaign the reader will have access to many excellent sources, but here it is sufficient to say that, once the strategic points of Manchuria were occupied, the Japanese disposing of their 30,000 men in a most efficient manner, two problems presented themselves. One was the defeat of the organized military forces of Chang Hsiao-liang, whose belligerence was maintained by their chief in the belief that the League of Nations would intervene. The other was the suppression of large-scale banditry. In the first case they had the support of most of the disinterested residents of Manchuria. In the second they commanded the whole-hearted encouragement of every plane of society in the country, excepting, of course, the bandits themselves who represented a veritable industry.

Several campaigns were carried out towards the solution of each of these purposes, Ma Chan-shan with his rebels was relentlessly pursued in the fastnesses of the north country, much as Great Britain had hunted De Wet during the Boer War. Su Ping-wen threatened the Japanese in Kinghan and was evicted into Soviet Russia. Several bandit armies were quietly and efficiently disposed of on the eastern line of the Chinese Eastern railway, in Tungpian, the triangle zone, Liao River, Kirin and other places. So-called volunteers, or soldier-bandit groups in Jehol, who had constituted a serious menace in that province, melted away before a lightning thrust which commanded the admiration of the world. These campaigns were pursued with the full approval of the independent national government of Manchuria, later at their express wish and in alliance with native troops. Until, at the time of writing, Manchuria is in a state of peace and control excelling anything in its modern history. It is doubtful if the Mongols or Manchus ever had such a complete and cooperative peace as there exists today.

The most striking feature of the two and half years of Japanese operations in Manchuria was the safeguarding of native life and property. Men who have seen the troops of many nations in action say with conviction that none were better behaved than the Japanese. Their temperate treatment of the peasantry, their respect for property, their strict payment for all supplies, won confidence and established respect.

The generals, the officers and other ranks of the Japanese army made a mark in Manchuria most difficult to excel or even equal, a tribute to the finest traditions of chivalry and bushido. Japanese names have been carved ineradicably in the respectful memory of the whole Manchurian nation.

MEMORABLE DATES FOR MANCHURIA

1900-Boxer massacres. General Alexieff uses harsh measures in Manchuria. 1901-Conclusion of second Sino-Russian secret treaty; establishment of port of Dairen with increasing threats against Japanese and Chinese safety. 1902-Death of Li Hung-chang; Anglo-Japanese Alliance; Russo-French Alliance. 1904-Declaration of war against Russia by Japan. 1905-Peace treaty between Japan and Russia; conclusion of post-bellum treaty between Japan and China.

1906-Visit to Manchuria of Prince Kimmochi Saionji as Premier and beginning of Japanese construction and development policy in Manchuria; 1907-Restoration to China by Japan of Mukden-Hsinmin railway as gesture of good will; Japanese agreement to opening of Chinese Customs House at Dairen to facilitate trade in Manchuria; Governor-General Ohshima, followed by Baron Shimpei Goto, make official calls on Chinese Viceroy Chao Ehr-hsun. 1908-Conclusion of agreement between Japan and China for development of Yalu River timber concessions; Chinese Viceroy Hsu Shi-chang confers with Governor-General Ohshima.

1909-First year of Pu Yi's reign as Emperor of China; death of Emperor Kuang Hsu and Dowager Empress Tzu Hsi; China and Japan mutually settle outstanding railway, colliery and frontier problems through Prince Chun; period of Sino-Japanese friendship; United States Secretary of State, Philander Knox, proposed internationalization of Manchuria railways which Japan and Russia opposed.

1911-Chinese revolutionary outbreak at Wuchang; Chang Tso-lin, Manchurian military leader, moved his headquarters to Mukden from Taonan, laying foundations of later dictatorship. 1912-First year of Chinese republic; abdication of Pu Yi as Emperor; Yuan Shih-kai installed as President; 1915-Chang Tso-lin called on General Masatake Terauchi, Governor-General of Chosen, opening diplomatic contacts with Japan for good understanding which Chang later repudiated; Yuan Shih-kai aspired to throne of China under Hung era. 1916-Death of Yuan Shih-kai.

1918-Chang Tso-lin visited Peking, in pursuit of his later imperial ambitions, against the protests of Mr. Akatsuka, Japanese Consul-General at Mukden, who foresaw complications. 1920-Chang Tso-lin again visited Peking and concluded provincial federation of Manchuria and Mongolia; Manchuria armies massed for expedition into North China; Chang Hsiao-liang appointed garrison commander of Mukden; Manchuria envoy, Yu Chung-han despatched to Tokyo to seek understanding with Japan, this being in line with Manchuria's policy (so far) that Japan had an interest in Manchuria which must be respected.

1921-Chang Tso-lin continued intervention in North China politics by attending Tientsin conference and assisting Liang Shih-yi in formation of Peking ministry. 1922-Outbreak of North China-Mukden hostilities; entry of Manchurian armies into Shanhaikwan declaring they will "unify China by force." 1923-Opening of Taonan-Ssuning railway. 1924-Reurrence of Chihli-Mukden hostilities; coup d'etat in Peking.

1925 General Kuo Sung-ling attempts revolutionary coup in Manchuria and is beheaded; 1926-Chang Tso-lin entered Peking at head of his army. 1927-Chang Tso-lin called on Japanese Minister, Mr. Kenkichi Yoshizawa at Peking; Chinese government raided Soviet embassy in Peking with approval of Powers; Chang Tso-lin opened Hulutao harbor as opposition to Dairen; Chang Tso-lin installed as generalissimo; anti-Japanese agitations increased and demonstrations permitted by authorities. 1928-Chang Tso-lin assassinated by dynamiting of train on outskirts of Mukden as his armies withdraw northwards, defeated and betrayed; Chang Hsiao-liang changes flag of Manchuria to Kuomintang emblem; threatening attitude of native soldiery in Manchuria against Japanese; Kwantung Army base moved to Mukden; Chang Hsiao-liang receives appointment as Commander-in-chief of Manchuria under Nanking government.

1931-Mukden incident; first independence activities. 1932-Formation of independent Manchurian government with His Excellency

Pe Yi, Manchu Emperor, as Chief Executive. 1932 First Manchukuo Emperor enthroned.

MEN WHO HAVE PLAYED LEADING ROLES IN MANCHUKUO

Here are the men of Japan and Manchukuo who have assumed the responsibility for administration during times of great action.

Chinese Governors General of old Three Eastern Provinces—Yang Chi, appointed in 1902; Chao Shichuan, September, 1902; Tse Shichang, April, 1907; Chang Hsiang, February, 1909; Chao Shichuan, April, 1911; Chang Hsiang, November, 1911; Tse Chih-jai, August, 1913; Chang Tso-lin, April, 1914; and Chang Hsiang, June, 1924. In September, 1932, as Emperor Pe Yi assumed the post of the Chief Executive of Manchukuo.

Commander-in-Chief of Kwangtung Army: Gen. Katsura Tarkhara, appointed April, 1919; Gen. Kato Kawai, January, 1920; Gen. Sanohe Ono, May, 1922; Gen. Tachibana, July, 1924; Gen. Yoshitomi Shirokawa, October, 1925; Gen. Nakagawa, July, 1926; Gen. Chotaro Matsuda, August, 1927; Gen. Takashi Hoshino, July, 1928; Gen. Shigeru Kato, August, 1929; Gen. Nakagawa, August, 1930; Gen. Takashi Hoshino, August, 1931; Gen. Takashi Hoshino, August, 1932.

Governor-General of Kwangtung Island Territory: Gen. Yoshitomi Shirokawa, appointed October, 1902; Gen. Yamamoto Fumihiko, April, 1912; Gen. Sanohe Ono, March, 1914; Gen. Sanohe Ono, July, 1917.

Governors of Kwangtung—Baron Gorohei Kato, appointed April, 1919; Prince Isamu Yamagata, May, 1920; Baron Hikoichi Ito, September, 1922; Count Kato Kawai, September, 1923; Mr. Kenjiro Kurokawa, December, 1927; Mr. Hoshino Ono, August, 1929; Mr. Sato Tadamasa, January, 1930; Mr. Hoshino Ono, January, 1931; Marshal Baron Nakagawa, August, 1932; Gen. Takashi Hoshino, August, 1933.

S.M.R. Presidents—Count Shingui Goto, appointed November, 1906; Mr. Toku Nakamura, December, 1909; Mr. Eizaburo Nomura, December, 1913; Gen. Baron Yajiro Nakamura, July, 1914; Mr. Shingui Kurokawa, July, 1917; Mr. Eizaburo Nomura, April, 1919; Mr. Sankichi Hayakawa, May, 1921; Mr. Toku Kawanishi, October, 1922; Mr. Hoshino Ono, January, 1924; Mr. Sanohe Ono, January, 1925; Mr. Sanohe Ono, August, 1926; Count Yamaoka, June, 1927; Mr. Sanohe Ono, August, 1928; Count Yamaoka, June, 1929; Count Sanohe Ono, July, 1930.

Japanese Consuls General in Manchukuo—Mitsuhiko Hayashi, appointed September, 1904; Matsuhiko Kato, September, 1907; Chao Kato, November, 1908; Katsura Onoda, December, 1911; Shintaro Yada, October, 1913; Matsuhiko Kato, January, 1917; Tadamasa Yamaoka, April, 1922; Shigeru Kato, October, 1924; Eizaburo Hayashi, March, 1928; Mitsuhiko Kato, 1931; Tadamasa Yamaoka, 1933.

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Wang Tao (The Kingly Way)

An explanation, with some illustrative essays, of the political morality on which the State of Manchoukuo is founded as unfolded to J. B. Law and C. H. Chen:

By Premier Cheng Hsiao-Hsu

THE STATE of Manchoukuo had to be anchored to something more than materialism. If it were to succeed there had to be certain guiding moral principles which would govern the conduct of the people from the humblest peasant to the highest official, even to the Emperor himself.

王道要義

It had long been the dream of Premier Cheng Hsiao-hsu to introduce a system of Confucian philosophy, the oldest and most enduring moral code in China, into the operation of a government, for he believed that if the people were bound to something higher than the temporal things they would be more inclined to unselfishness in service.

Hence Wang Tao, or the Kingly Way. The most important feature, from a Western point of view, is that Wang Tao does not take the place of a spiritual code, but complements any of the religious beliefs which the people of Manchoukuo are free to accept. In fact this golden rule of the Chinese rounds out and assists Christianity.

The principles of Wang Tao are explained in a multitude of books over the course of centuries. To convey an idea of Wang Tao in a few sentences is a task as difficult as to give a digest of Christianity, Buddhism or Socialism.

In brief it may be said that Wang Tao is a politico-moral code based on humanitarianism and unselfishness. Under the operation of Wang Tao man pledges himself to mutual love and help. He undertakes to serve his fellow men without purpose of reward other than the satisfaction that comes of a work well done. There is a reward, in fact, in the construction of a social order which brings peace and comfort to all.

The Wang Tao school of philosophy contends that the world's ills can be eradicated only through the subordination of individuality to the community. A Wang Tao State is one which adopts this unselfish moral and ethical code as the basis of its national life. Wang Tao has been likened to the Golden Rule of Christianity, but the difference lies

in the fact that the Rule has a spiritual ideal and promises a future reward. Wang Tao is temporal, and "natural" in the philosophic sense but with a strong spiritual inclination.

Premier Cheng Hsiao-hsu has given one summary of Wang Tao by the indirect method of disclosing its benefits. He explains that Wang Tao is a doctrine which developed from the mingled philosophies of the ancient Chinese sages, especially Confucius. It was the principle upon which the greatest of emperors based the management of their States, through moral and intellectual power virtuously applied. Under this doctrine of unselfishness the emperor was able to rule with justice, and subjects enjoyed the benefits of peace and universal trust.

He explains again that the Wang Tao doctrine rests on the ideal of one in authority protecting his people, and teaching them to show love and sincerity one towards another. Propriety, or moral conduct and the sincerest forms of courtesy are derived from Wang Tao.

Under the Wang Tao State, the Premier shows, the responsibility of unselfishness proceeds from the highest official down to the common level of peasantry. They all must know the maxims and apply them to themselves first, before expecting exhibition from others. In this way, he is convinced, lies the achievement of culture and civilization. Under such a doctrine man may prove his superiority to the animal, by proving the triumph of restraint over instinct.

Premier Cheng Hsiao-hsu, of Manchoukuo, has placed the future of the State on a philosophic basis. From the very first days of its genesis Manchoukuo has been directed, by him, with an eye to this old culture in new dress. The Premier is one of the outstanding poets and scholars of the country, and has written many books, some of them bearing upon the profound subject of Wang Tao, or Kingly Way.

The following explanatory essays fit into the pattern of Wang Tao. They were originally given in Chinese, and are masterpieces of artistic script and thoughtful culture. This is a general translation of the work. A more thorough transcription, after careful comparison with the Chinese characters, is being undertaken. Admirers of the Premier are presenting the completed translation as a tribute to his scholarship.

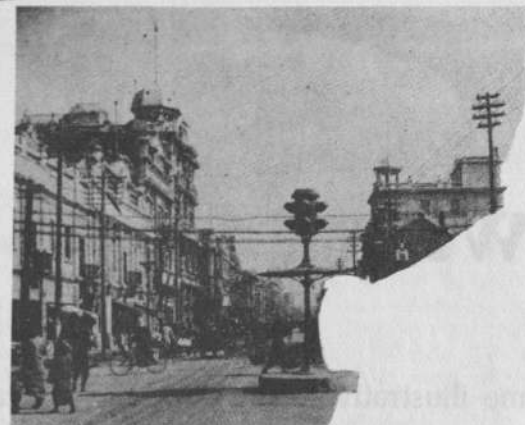
THE CITY OF MUKDEN

Its Past, Present and Future Plans
outlined

by Mayor C. F. Yen



Mayor F.C. Yen



Mukden Municipality Offices



The Walls of Mukden



Central Circle, Yamato Hotel



S.M.R. Hospital and Medical College



Tomb of Noorhachu, Tung Ling



Tung Ling, East Mausoleum

The City of Fengtien, or Mukden as it is called by foreigners, is situated in the centre of South Manchuria, surrounded by wide fertile plains and traversed by the Hun river of historical fame. It is the capital of Fengtien Province, having the largest population of any city in South Manchuria, and is the communications terminus where the South Manchuria Railway, Mukden-Shanhaikwan Railway, Mukden-Antung Railway and Mukden-Hailung Railway lines converge. It lies 246 miles to the North of Dairen, the largest free port in the Far East, and 187 miles to the South of Hsinking, the new capital of Manchoukuo.

Being one of the oldest towns of Manchuria, Mukden can well boast of its history as the birth-place of the Manchu Dynasty, which reigned over China for 267 years. At the time of the Yuan Dynasty it was known as Shenyang, and during the Ming Dynasty it was already a town of considerable importance. In 1625 the town was created the capital of China by the founder of the Manchu Dynasty. Later, in 1644, when the Manchu Dynasty assumed its reign over all China, the capital was transferred to Peking, and Mukden became known as Liu-tu, or Pei-tu, which mean "home-capital" and "rear capital" respectively. In 1658 Fengtien-fu, or Fengtien prefecture, was established and since then the city has been known as Fengtien. Foreigners, however, call it by the old Manchu name of Mukden.

During the Russo-Japanese War the final engagement between the two armies took place along a line extending over a hundred miles east of Mukden for 15 days, from March 1st.

As the largest and most important commercial city in Manchuria, and for years her administrative and political centre, Mukden has not lost its importance with the advent of the new state of Manchoukuo, the capital of which is in the central point of the whole of Manchuria - Changchun, now Hsinking. On the contrary, being endowed with every natural asset to make it the industrial and commercial centre of Manchoukuo, the city of Mukden has continued to develop and to grow more rapidly and more progressively than before.

Mukden is a distributing centre for beans, bean cakes, bean oil, wheat flour, coal, cotton-piece goods, cotton yarn, millet, tobacco, hemp, drugs, rice, kerosene, paper, foodstuffs and hundreds of sundry goods. Its chief industries include kaoliang distilling, tobacco, glass, rice cleaning, cotton, textile fabrics, bricks, hides, beet sugar, jute and skins, and above all it is a centre of the fur trade in Manchuria.

Mukden climate is milder than that of North Manchuria, and its location provides abundant labor at low wages plus naturally accessible and cheap fuel and motive power.

At the present time the city of Mukden is composed of the following districts:

1) International Settlement in which the consulates of various countries, the Japanese Red Cross Hospital, many banks, offices and stores are situated.

2) Walled City, surrounded by a lofty wall about 35 feet high, 16 feet wide at the top and 25 feet in thickness at the bottom, with four gates to the South, North, East and West, outside of which stand four Lama towers or pagodas. The Old Imperial Palace with its innumerable treasures of art reflecting the glory and power of the Manchu rulers, the Fengtien Provincial Government office, the Municipal office and many other important buildings stand within the wall.

3) Tatung Section, in which the dense and rapidly growing Mukden suburbs are included, among them the picturesque Hsiao Ho Yen where, on the bank of the Small River, covered in season with lotus flowers, stands the famous Hospital and Mukden Medical College of the Church of Scotland founded by Dr. Dugald Christie of Manchuria.

4) The South Manchuria Railway Settlement with its modern public facilities, imposing structures, excellent educational and hygienic institutions, among which is the great Manchuria (S.M.R.) Medical College and Hospital, and its ornamental squares and parks. The International Settlement, Walled City and Tatung Section

Visit the Historical City of Mukden

Inspect the Ancient Monuments to the past
Glories of the Manchu Dynasty

See the Present day Industrial and
Commercial Capital



West Pagoda (Lama)



Lun Wen Men gate, North Tombs



Pei Ling (North Tombs)



Towers of Pei Ling

are under the jurisdiction of the Mukden Municipality. The population at the end of December, 1933, numbered 398,534 people with 72,271 households, showing a striking increase of 44,404 people and 6,610 households within 6 months since the end of June, 1933.

The Railway Town is under the administration of the South Manchuria Railway and its population at the end of last year was 60,000, making the total population of Mukden more than 450,000.

There are two Imperial tombs near Mukden-Tung-ling (East Tomb) situated on the high wooded banks of the river Shabo, 6½ miles to the East of Mukden, where amidst centuries-old pine trees lies in eternal rest the remains of the First Emperor of the Manchu Dynasty, Tai-tsu, and Pei-ling (North Tomb) 4 miles to the North of the city, surrounded by a wall 1,800 yards in circumference and a beautiful wooded park, where Emperor Ta-tsung, the second ruler of the Manchu Dynasty, is buried.

Considerable improvements have been gradually achieved from the summer 1932 and up to the present time in the city administration, among which the reorganization of police, the construction of new and the improvement of old roads, the reorganization and improvement of public education, efficient sanitation, the reconstruction of sewer systems and the development of a water and gas supplies, which have been already installed in some parts of the International Settlement and Tatung Section.

The rapid development of Mukden, its growing commercial importance and increasing population have necessitated large-scale reconstruction building plans. The 10-year program, which is a result of devoted work for many months by the Municipal Council and City Planning Committee is aiming at a two-fold purpose—the expansion of Mukden as a great industrial and commercial capital, and the advancement of the cultural life of its citizens. The plan is given impetus by a special executive committee, appointed by the Manchoukuo Government, and composed of representatives of various government and civil organizations concerned in the development of this city, and technical experts.

According to this ambitious and necessary plan Mukden is to be extended from Tung-ling, as the eastern extremity, to Tawan on the west, measuring 40 li, and from the Hunho, in the South, to Peiling, in the North, being divided into six sections—Walled quarter, Residential district, East and West Industrial districts, South and North Commercial districts. Its population is calculated to reach 1,000,000.

Among many things to be accomplished the constructive program includes the building of water works to be started this spring, with the installation of the main part of the system to be

completed within two years; the construction of a city market, under municipal management, to be started this spring; fuel gas supply to be installed at first in all parts of the International Settlement; the extension of the city tram car line to encircle the Walled City, and the laying down of eight main lines linking various parts of the city, in addition to a line around the outer wall; the reconstruction of sewerage; the further development and improvement of the city air ports; the planting of several public squares and big parks, among them one at Peiling, one at Tunglin and another at Wanlinta.

The enlargement and improvement of hospitals, the establishment of isolation hospitals and sanitary research and other institutions in charge of public hygiene, constitute another important item in the program.

Special attention to the cultural and educational needs and desires of the citizens and large-scale service work is given in the plan, which includes the opening of universities, high technical schools, the enlargement and improvement of the middle and elementary schools, the establishment of employment agencies, business enquiry offices, municipal pawn shops, free lodging houses, public nurseries, a girls' handicraft school, and public places for healthy recreation and amusement.



Mukden Municipality Offices

(1)—WANG-TAO AND WORLD SALVATION

Are not the more powerful nations of the world trying to inculcate in their peoples the idea of patriotism and are they not of the belief that their peoples should be thoroughly prepared in a military way? Patriotism and militarism are being promoted because nations fear relegation to positions inferior to their neighbors and rivals. Thus there develops anti-foreign feeling and movements in preparation for war. Both of these plans of dominant patriotism and strong militarism aim at giving one set of men the ascendancy over another; world calamity underlies this dangerous philosophy. Tracing causes and weighing results of militant nationalism we find nothing but destruction; if carried to a logical end peace and order forever must be banished and mankind perish. For scientific progress continues to provide man with improved instruments of war, vastly superior to original armaments, while military expenditure increases enormously out of proportion to peace needs. As wars continue to be induced by the existing false philosophy, so will destruction in men and materials increase until in the end there will result a moral and material bankruptcy.

In the face of the world crisis today the doctrine of Wang Tao presents itself as an appropriate medicine for political ills. It indicates the path to permanent peace and offers temporal salvation to men. It diminishes the inducements to another world war. It points the way to a more peaceful life through pleasurable and secure occupation.

The doctrine further provides the opportunity for universal love to supplant the domination of false pride and patriotism. Propriety and tolerance must be the means to attain Wang Taoism, instead of the means of pride and militarism.

The principles of Wang Taoism, the basis of the Kingly Way, is that towards one's self the doctrine of the sage shall be observed and towards others the godly virtues of charity and magnanimity applied. (This is the equivalent of the Christian parable: "Render unto Caesar that which is Caesar's and to God that which is God's"): The royal road of Wang Tao is so remote that one cannot seek it in its remoteness, and it is so immense that one cannot seek it in its immensity. Then where can one find its essence? One may find it in the mean, between the treatment of one's self and others. One may discern proofs in the classics of Confucius and Mencius:—

Yen Yuan asked about perfect virtue. The Master said, "To subdue one's self and return to propriety, is perfect virtue. If a man for one day can subdue himself and return to propriety, all under heaven to him ascribe perfect virtue. Is the practice of perfect virtue from a man himself, or is it from others?"

That all under Heaven will acknowledge perfect virtue is the keynote of Wang Tao. Tracing the cause of it, one finds that to subdue one's self and return to propriety is the essence. The flash of affection from self and reaction in another seems minute yet is strikingly obvious. Facts from observation will prove that to seek perfection from others is fruitless; the power of improving action lies only in one's self.

Tsze-lu asked what constituted the superior man. The Master said, "The cultivation of himself in carefulness."

"And is this all?" asked Tsze-lu.

"He cultivates himself so as to convey trust to others," was the reply.

"And is this all?" again asked Tsze-lu.

The Master said, "He cultivates himself so as to give rest and trust to all people; even Yao and Shun were solicitous on this point."

The superior man may be considered as the man in responsible office. The cultivation of himself in carefulness means that laziness, disrespect, moral defection and depravity should not overcome the body or spirit.

The sentence: "He cultivates himself so as to convey trust to others," means that in regard to the aged, to give them peace and rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly.

The sentence: "He cultivates himself so as to give rest and trust to all the people" has the same meaning as this quotation: "Yu thought that if any one in the empire were drowned, it was as if he had drowned him; Tsieh thought that if any one in the empire suffered hunger, it was as if he had starved him." Yao and Shun accepted the responsibility of the empire as their own. Thus they had the same principle.

Tsze-kung said, "Suppose the case of a man conferring extensive benefits on the people, and able to assist them all, what would you say of him? Might he be called perfectly virtuous?" The Master said, "Why speak only of virtue in connexion with him? Must he not also have the qualities of a sage? Even Yao and Shun were solicitous about this."

"Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, seeks also to enlarge others."

"To be able to judge of others by what is in ourselves - this may be called the quality of virtue."

Improvement scarcely can be achieved merely by conferring benefits and assistance upon others. To seek the right in others is an endless task; it is better to seek it in one's self. Hence, one wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, seeks also to enlarge others. If we consider the facts, step by step, we will find that the reaction in others from affection in one's self is enormous, even though great accomplishment in this respect still is a remote ideal. We now are down to the fundamental methods.

The Great Shun had a still greater delight in what was good. He regarded virtue as the common property of himself and others, giving up his own way to follow that of others, and delighting to learn from others how to practice good.

From the time when he ploughed and sowed, exercised the potter's craft, and was a fisherman, to the time when he became emperor, he continually was learning from others.

To take example from others in the practice of virtue, is to help them along the same road. There is no attribute of the superior man greater than that of helping men to practice virtue.

Shun, our Emperor risen from the common people, by yielding up his own way to follow that of others induced all the people willingly to accept him, and to enjoy being his subjects. In delighting to learn from others, and likewise in practising what is good of one's own virtue, entirely removed the distinction between one's self and others. (i. e. Breaks down pride and subdues self-assertion).

Mencius said, "If a man loves others, and no responsive attachment is shown to him, let him turn inwards and examine his own benevolence. If he is trying to rule others, and his government is unsuccessful, let him turn inwards and test his wisdom. If he treats others politely and they do not return his politeness, let him turn inwards and examine his own feeling of respect."

"When we achieve nothing by what we do, or fail to realize what we desire, we must turn inwards and examine ourselves on every point. When a man's character is correct the whole state will turn to him with recognition and submission."

"If we seek from others what we ourselves fail to do, then the whole state will fall into disorder and Wang-Tao cannot be operated. On the other hand, if we turn inwards and examine ourselves on every point, then easily we shall find the cause of the unresponsiveness from others, the non-success of government and the non-return of affection. The velocity of the flash of charity in one's self to reaction in others is as the speedy passage of an electrical current. If we accept this principle of self discipline we can well believe that Wang-Taoism will be easy of achievement."

All the quotations from Confucius and Mencius prove that the fundamental point in Wang-Tao is the link between one's self and others. "The Book of Great Learning" contains the doctrine of Wang-Tao and the book "The Explanation of the Great Learning" written by Chen Te-hsiu of the Sung Dynasty may be used as a reference.

I intend to write a book called "The Regulation of Self in Wang-Taoism" which shall be divided into four lessons: Instruction in Righteousness; Instruction in Complaisance; Defence Against Covetousness; Defence Against Pride. This book is still in the course of preparation.

The 17th. Day of the Sixth Moon

of the Year of Jen Shen.

Cheng Hsiao-hsu

(2)—LOVE PRINCIPLE OF WANG TAO

It is argued that in this age of power every nation is working to promote patriotism and to encourage militarism. On the contrary, a

nation taking universal love as its basis and propriety and righteousness as its means, should advocate the principle of Wang Tao, should manufacture no arms for aggression and should reserve no unnecessary military forces. In case one nation should provoke another by insult, should a Wang Tao nation submit, or resist? This postulate does not hold true, for when might is considered supreme, those who lack self-protecting forces can surely not exist. History reminds us that men like Napoleon and William II failed to achieve their imperial ambitions though their military forces were more than sufficient for their own protection. Today we find small countries existing as independent nations notwithstanding their military weakness. Larger and stronger nations are prevented from annexing them by the principle of the "balance of power" which protects small nations. The safety of small nations is the protection of the larger, and thus we find a new means of mutual control in the halls of Lausanne and Geneva. Both these places are located in Switzerland, whose military weakness disbars jealousy and mistrust. Offering no occasion for fear, Switzerland becomes a political centre of the world.

Hence should a Wang Tao nation be developed in the Far East, it will be to the advantage of the whole world. Because now is the time when the principle of the "balance of power" is in vogue; and because a Wang Tao nation has no intention of territorial encroachment, even though stronger nations might want to hurl provocative insults, public progress is all the more obvious.

Once the people are reassured under the government of benevolence and righteousness there should be considerable decentralization of opinion or the world will not sanction such attacks. Although a Wang Tao nation may not have adequate military force, the entire world will come to her protection in case of an emergency.

The world is sick of wars because she has had too many of them. If Wang Taoism is adopted the outlook of the whole world will be changed. The development of such an attitude should contribute to the solution of naval and military armament reduction problems. The great thing then to trouble us would continue to be Communism, because its aim is to overthrow world morality. Communism is our chief enemy, as its very use of force is contrary to the teaching of Wang Tao.

(3)—THE PATH TO PEACE

China has been in such a condition of political chaos for so many years that it would seem as if no changes would be startling enough to command renewed attention; yet she has further changes to endure, beyond the expectations of those who watch with anxious and friendly interest. It has been said with truth that when matters reach an extremity or a crisis there comes a turning point or reaction. Inasmuch as extremes have been touched in China and the crisis of many crises observed, a change from war and disruption to peace and construction soon may be expected.

The great majority of the Chinese people, probably seventy per cent, view with intense hatred as the result of the burdens of suffering, the political turmoil throughout their country. Their tribulations are the exasperating result of the agitations and selfish activities of not more than thirty per cent of the population. The obstruction in the path of China's peace and prosperity, offered by the inert mass of the thirty per cent may be likened to a mountain or a deep river; the solution of the difficulties in the way must be left to political engineers of the selfless kind.

The real physical obstacle to China's reformation is a national heart sickness. This weakness of the vital organ which trouble-makers, though well acknowledging the fault, refuse to admit while trouble-haters, though suffering, dare not reprimand may be diagnosed as due to three disabilities. Cure may be effected by a frank revelation of the infection and by a political turn in the right direction.

First of the causes of weakness is the violation of righteousness. Spurning the titles of Chun and Chen (Sovereign and Subject) the promoters of the Revolution of 1911 and of the New Democracy threw down these tested governors of conduct; they went to the length of denying the existence in character of superiority and inferiority—the doctrine of equality was rashly adopted with the results we see. With the doctrine of equality removed from the sphere of theory and placed in practise we have seen the disastrous results; sons are ashamed of serving their parents; younger brothers are negligent of elder brothers and wives despise their husbands. It is deplorable to sum up the destructive effect upon the nobler Chinese characteristics, and sad to see the breakdown of the moral fibre which was the stuff from which China's greatness was woven.

Although trouble-haters have suffered all they could bear, still they dare not reprimand, while trouble-makers, having delved so long

and so deep in travesties, lack courage to admit their wrongdoings. This state of affairs is the first obstacle to China's reformation and peace.

Secondly, there is the unnatural habit of anti-foreignism, quite at variance with the true character of Chinese morality. Returned students with shallow and superficial knowledge of foreign countries have sought to deride and abolish the tried and proven virtues of their own country. They have endeavored to impose an imported veneer of foreign culture upon the fine texture of their own rich civilization; some have gone the length of reaching beyond the extremes of foreigner themselves.

While Russians have taken material wealth as their fundamental principle and established a communistic government after the revolution, those imported veneer-admirers have tried to dazzle their sober minded countrymen as they themselves were dazzled by such extreme doctrines as Communism, false theories long ago jettisoned as unwholesome in the long voyage of Chinese political experience. This communism particularly was broadcast in China as the new deliverance and the Chinese people told by shallow patriots that this was the best form of government for the veteran of civilizations. Weakened as it is by internal strife and uncertainties, and lacking unselfish leadership, there seems to be a tendency on China's part to accept this doctrine of Communism as a solution for her distressful state.

Should we desire to avert widespread calamity we must have a helping hand from foreign countries in order to end the confusion. But the troublemakers and doctrinaires have tried to destroy these sources of appeal by sowing anti-foreignism broadcast in China, as a means of covering their own confusion by revolutionary disturbance and international enmity. Anti-foreignism is prevalent and must be uprooted. China may be proud of her past greatness and ambitions for her future without deriding the worthwhile accomplishments of nor attacking the bona fides of foreign neighbors.

This is another hindering obstacle to China's reformation and peace.

Thirdly there is the vulgar doctrine of the distinction of races. Those who make disparaging comparisons between white and yellow, China and the rude tribes, Manchu and Chinese, Caucasian and Oriental, South and North, use racial prejudice for unworthy purposes. Distinctions between races are symbols of prejudice. What is the difference between racial disparagement, international contentions and village brawls? Our Master said: "In teaching there should be no distinction of classes." This is the same as preaching racial toleration. And from racial equality and class equality we pass easily to responsibility among leaders of races and classes. Those who keep to the rule and the road should train and enlighten those who are lacking.

In the philosophy of the Master we observe the responsibility of the instructed to correct the ignorant, of the principled to guide the loose. Human beings differ from the lower animals by reason of spiritual and intellectual powers; knowledge and understanding are gifts to humanity. Since in teaching there should be no distinction of races and classes, so in politics there should be class equality as to the material distributed and the care taken to inculcate knowledge. There should be no exclusiveness in Truth. Government arising from benevolent politics of this kind will result in peoples receiving fair livelihood and protection.

Does benevolent action belong to race or class? The Sovereign Shun was an Eastern Barbarian and King Wen a Western Barbarian. While each held power over the Chinese Empire they ruled tranquilly. Then there was no talk of race or class. We draw a lesson of racial tolerance; the vulgar doctrine of racial distinction must no longer be an obstruction to peace in and for China.

Mere explanation and illustration are not enough to eradicate from the body of China the virus arising from the conditions set forth in the aforesaid three points. Even a door-to-door canvass would be unavailing, so completely has the Chinese mind become affected. National conferences, so-called, are of no more effect than constructing a house after consultation with the man in the street as to architecture and engineering. And if conditions are allowed to continue as they are the partition of the country between the strong nations must be a matter of course. In case there is an early reform of politics and national morality to bring about the peace and content so necessary to China's healthy reconstruction, the prospect would not only lessen international enmity but also enable the political morality of the whole world to reach such a lofty state that all would enjoy peace and prosperity. The facts are as clear as the lines of a hand and change from anarchy to administration with greater power in the hands of local governments who are endowed with greater responsibility.

bilities.

The world might well incline to this general idea.

Methods of reform, like reasons for disintegration, may be divided into three main points. First—men of ability. The production of ability in any nation depends largely upon its politics. Efficient government arising out of healthy politics ensures the development of natural talents which find their way into administrative ranks. Inefficient government crushes ability; no amount of creative effort can succeed in the face of the blanketing effect of ignorant officials.

Under the benign and liberal reigns of Hsien Feng and Tung Shib of the Ching Dynasty, Hunan and Anhwei provinces were renowned for able men who were encouraged to come forward, who were unafraid of the consequences of honest effort. But the real fact is that all other provinces were equally prolific of ability; they had not the same incentive to apply themselves. The catholicity of talent in China is well known, each section having its unfailing replenishment.

For the past two decades there has been a dearth of capable leadership and talented public servants: the seed is there, but under political conditions as they are the burgeoning of brains is prohibited. Power and ruthlessness have combined to keep the unworthy and shiftless in regional authority. The oppressor has his way. We have seen thousands of our Chinese sons sold into slavery or forced to flee to the Straits Settlements, the South Seas and other places, including North America, where they are being ill-treated by the local authorities, have been exploited to make political or capitalistic holidays, without the protection of their Mother Country. In the face of fearful difficulties these Chinese emigrants have won the admiration of the world for their qualities of patience, tenacity and obedience to the law; they have maintained their families and gathered property legally and equitably.

We may note the compradore in China as an example of Chinese integrity and ability. Concurrently with the development of foreign trade there has grown up a commercial class to act as intermediary between foreign traders and the Chinese public. Foreign merchants have been won to trust, to admire and fully to confide in their compradores as friends as well as business allies. Cantonese compradores first pioneered the field, and later Ningpo merchants, until the name of the Chinese compradore has rung around the world as the apotheosis of honesty and commercial ability.

Furthermore, most of the treaty ports in China, through the valuable services of compradores, have come to enjoy flourishing business. Foreign peoples have come to know in dealing with Chinese compradores or merchants that there is no need of a written contract, for their word is considered sufficient. Sincerity and faith are the trade marks of Chinese merchants.

Unfortunately, the Chinese characteristics of trustworthiness with genius have been concentrated in trade and absent from politics; in politics there was no place for the development of China's rich talents of honesty with brains. There was the need, sure enough, but the conditions militated against their employment. Chaos was encouraged and men of the right stamp ruled out. Great men fought shy of politics; they brought their wonderful talents to play in the important, but relatively less worthy fields of trade and commerce. These men must be encouraged to return to the fold and lead China back again into the path of glory; there must be a nationwide resolution to sacrifice temporal aims for the spiritual rewards of public service.

Secondly, public education: From the long record of Chinese history it is discovered that the people have admitted as beyond cavil that benevolence and righteousness are the predominant factors of good government. Scientific administration is insignificant compared with the spirit of fairness and justice. This fundamental principle differs from the policy of interest that lies behind foreign government. The Chinese system placed principle above property. At home and abroad evil consequences of government administered on the basis of power are recognized. If China, in the face of any sort of resistance, could govern with benevolence and righteousness for the sake of remedying the evils of a self-interested policy, then she would once again regain her place among the leaders of the world and stand as a dazzling ray of hope in the eyes of a bewildered humanity.

Continuation of the policy of favors to self interest, of private privilege transcending the public right in politics merely exhausts the state and halts progress. Satisfaction of private aims and selfish ends precludes real and worthwhile government. Under such conditions of favoritism the claims of the rich must transcend the petitions of the poor; from small seeds the appetites of propertied classes will develop to the point where annexation and aggression supervene, with inevitable unrest, lawlessness, war. On the other side benevolence and righteousness restrain the propertied, hearten the poor, civilize the whole. The admonition to the individual to feed the hungry and rescue

those in peril applies equally to the State. The worthy administrator, whenever asked his foremost ideal of politics should say "To govern and to pacify by reassurance." The true meaning of peace is the application of government without inclination to one side or another; there must be control adapted to the times, so that the people are content, suffer no poverty and despise rebellion.

Thirdly, - as to production. Because of the great advancement of science, Heaven does not conceal its principle to guide men in the right and Earth does not conceal her natural resources to provide men with wealth. In case China's reformation and peace is restored, the first step to be taken should be the construction of a main line of railway connecting Europe and Asia; particularly the development of northwestern China so that within a few years various kinds of public roads may be built and people from the south and east may flock to newly opened places. Then more thinly populated districts might prosper.

As the attention of the people is diverted to this necessary intensive development, under proper governmental guidance, there will be less time and appetite for civil disturbance. Experience and capital of outside countries should be encouraged to participate in the general development as peace is restored. Foreigners should be permitted, and encouraged, to take up residence and nationality. In ten years, under such a system of government of benevolence and righteousness, leading to the plans outlined above, we should find China a peaceful kingdom, well on the way to her glorious destiny.

Men of ability and virtue today voluntarily must apply their ambitions to a singleness of purpose—good government. They must accept responsibility, without thought of reward, suppressing state anarchy. There should be no rushing hither and thither, but a firm determination to spend their energies in the great idea of benevolent government; men must address themselves quietly to this task, conserving their health and talents in the interests of their great country. We all should put aside things which waste energy and spirit in the enormous task at hand. Unless all of us rise to this call China must be abandoned to her final fate.

The thirteenth day of the Sixth Moon of the Year of Keng Wu (1930)

(4)—FALLACIOUS PREPAREDNESS

When the doctrine of humanitarianism is imperfectly illustrated, insincere government officials may try to direct the teaching to their own selfish ends. To benefit at another's expense, to harass the weak with power, and to oppress the few by the many, are factors which kindle wars and promote cruelty among men. Most people now are committed to the idea that to surrender military forces is to imperil existence. This belief is particularly entrenched in nations which preserve military force in order to maintain a balance of power. If two men are engaged in a duel and someone unfairly seizes an arm of one of the combatants, appearances are that he will be ready for defeat. But even if this is admitted, it also is apparent that if the combatants are equally free, and the fight is allowed to go on, the consequence can never be otherwise than death and destruction.

Is it not possible that the believers in might as right, having experience of the evils of the duel, can surrender their sole interest in the survival of self? In the event that one party is ready to avoid the duel, but finds even then it is impossible to save his life, then continued conflict is inevitable, with no prospect of compromise.

And now we find in order to maintain preparedness for the duel the two parties find difficulty in keeping themselves alive, yet they preserve their remaining strength to prolong the fight each in the hope of killing off the other. Cannot such senseless action be stopped?

Alas! In a nation which harbors the idea that military force is essential to existence, its tax burden for preparedness must be exceedingly heavy, and its people must suffer much.

In ancient times, when the good King Tae of the Chow Dynasty was afflicted by constant incursions of northern barbarians, he desired to protect his people from the rigors of war, and for this purpose he withdrew from Pin and settled his followers in the region of K'e, and then said: "This have I heard—that a ruler does not injure his people wherewith he nourishes them." In this instance the nourishment referred to was the food produced in Pin.

The people of Pin followed their king with all the naturalness of a stream flowing down hill. Later the Chow Dynasty established again as a nation in K'e waxed in strength and ruled over all China for 800 years. But the northern barbarians who took from King Tae the region of Pin, soon were no more. Does not this illustration prove the obvious, that a doctrine of humanitarianism can make a nation to flourish? In these times if a nation were to act as did good King Tae,

and forsook the habit of killing, the people of the world would flock to her standard. Then could peace be maintained without the preservation of force.

The 7th day of the first month of the year of Kwei Yu, (1933).

Cheng Hsiao-hsu.

(5)—REPUDIATION OF ARMS

All peoples conscientiously realize that dependance upon the safeguards of military force is dangerous. While they may give consideration to Wang Tao as a better alternative to physical might, they fear that the nation trusting to the principles of Wang Tao as the basis of government would not be in a position to offer serious defence to hostile encroachment. Consequently the nations presume that reliance upon military force is the sole means of self defence. This viewpoint has so affected the psychology of the world that general distress has resulted.

Those nations which assume that military force is a reliable factor, by similar processes of reasoning look upon humility and propriety as manifestations of cowardice. And as cowardice is universally deplored as shameful and dishonorable, reliance upon abstract pacific ideas is rare. Whenever war is declared nations thinking in this way rush into hostilities, willing to sacrifice life, without considering alternative solutions or reckoning the cost. Such being the case must we not conclude that mankind is little different from game cocks and fighting crickets? These committed to the fight hold fast to the false philosophy that blow must be returned for blow received, and they rarely have the capacity to understand the causes which make fighting unavoidable. One of the results of wars, which recur so long as the principles continue, is loss to victor and vanquished. If the old round continues the defeated and conquerors face inevitable ruin.

In this twentieth century, while nations rely with undimmed fanaticism upon military force for self defence we, for our part, must do our utmost to advance the cause of Wang Tao, spreading the word abroad that in this philosophy lies the salvation of the temporal world. Others may continue to avow that our stand is shameful, and that whoever shrinks from an honorable death is a coward. We must endeavor to make others understand and adopt our Wang Tao philosophy

and the principles of peace.

Nations which continue to rest their case on might, and who would exploit a submissive Wang Tao nation, might expect profit without previous loss. And such nations which meet their own kind inevitably promote war. But the believers in might in the long run must face extinction. There will be a tragic end to all military countries. And we may deduce that when the military nations have swept each other away Wang Tao nations will rise on the ruins.

During the Chow dynasty, about 4,500 years ago, all the princes of that great nation indulged in endless warfare. The Prince of Soong (宋) wished to develop a benevolent government as an assurance of peace. Soong was quite a small kingdom. The prince was afraid, at first, that the neighboring two kingdoms, Tse and Ch'u, would take advantage of his policy to suppress him by superior military force. Wan Chang (萬章) a disciple of Mencius (孟子), then holding an official post in Soong, was greatly disturbed. Mencius told him that if the Prince of Soong had definitely decided upon a benevolent government, there was nothing to fear in the future of Tse and Ch'u. During those days Mencius frequently addressed most of the princes on the superiority of Wang Tao, and exhorted them to fearlessness in accepting it. It is greatly to be pitied that they did not have complete confidence in his teachings. Unless the people have a confident belief in Wang Tao, they cannot achieve righteousness in principle which corrects faults in State procedure.

The Second Day of the Third Month of the Year of Kwei-yu (1933).

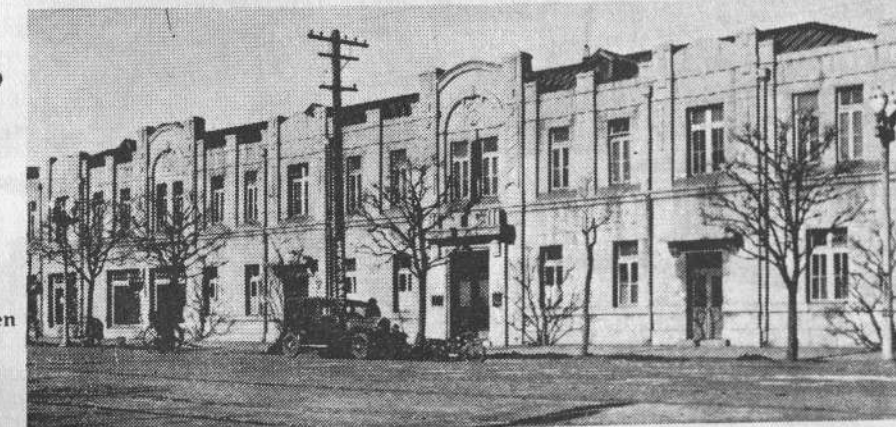
(6)—SUSPENSION OF HOSTILITIES

Among the nations today advocating the suspension of warfare and greater disarmament, actually are some which depend upon military force for their chief protection. Can it then be said that these Powers, in promoting the disarmament theory, lack sincerity? From my point of view to charge them with hypocrisy is not justified. But since they may be trying to live up to their principles, why can they not win the confidence of other nations, and make them fully trust in their protestations despite the concurrent presence of military equipment?

In answering this question I should say that there are such

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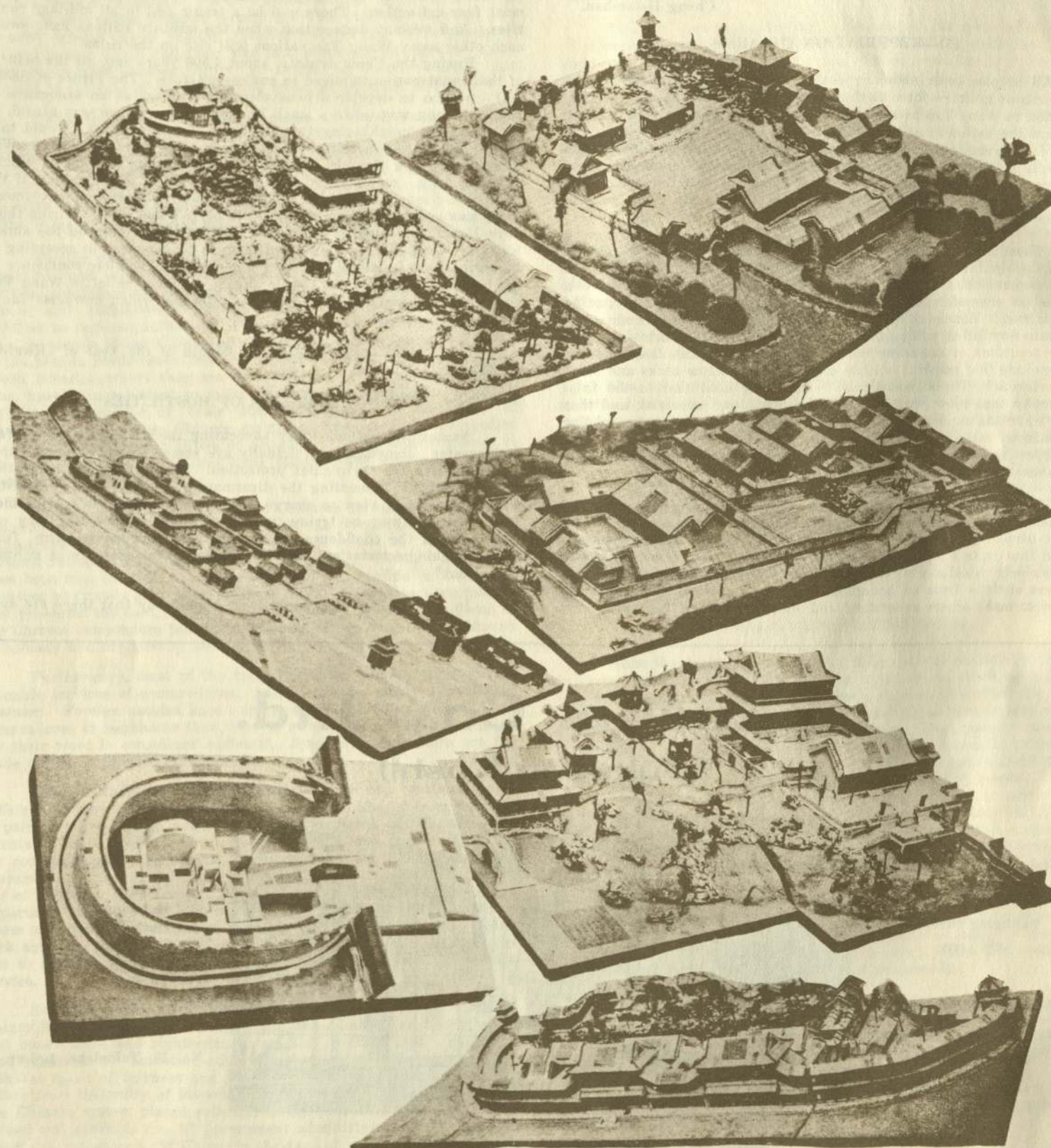
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THE ARCHITECTS MODELS AND THE REALITIES



Ming and Manchu builders worked from models, without the aid of scale drawings, when they planned new buildings for the Purple Forbidden City at Peking, which the Manchus, forbears of Emperor Pu Yi of Manchoukuo, did so much to extend and beautify. On this page are the plaster models, painted realistically, now in possession of the Peking museum, presented to Emperor Pu Yi's ancestors for approval. On the adjoining page is an ensemble of Forbidden City pictures showing how the palaces look today. These larger edifices, too, were built up from models similar to the above. Western artisans today are amazed at the precision and soundness of the work

revealed in the finished buildings at Peking and Mukden, the Manchu and Chinese working strictly by rule of thumb and certain instincts for the right thing.

In the lower left hand corner of the collection of models may be seen one of the tombs of the Empress Dowager at Tung Ling, near Peking. The finished tomb of the great Empress was looted by the troops of the Chinese republican government, and the bones of Pu Yi's relative scattered over the burial hall as the robbers searched for the precious stones entombed with the body.

WHERE HIS MAJESTY P'U YI SPENT HIS CHILDHOOD



Some aspects of the Forbidden City at Peking, which the Emperor knew so well as a child, are pictured above, showing the massive pink walls, towering gates and courtyards of that magnificent series of Imperial buildings. The small inset picture gives a general idea of the grouping of the Forbidden City palaces, and others show the Temple of Heaven and scenes at the Winter Palace. A panoramic view of the Forbidden City from the Tartar Wall, shown in another photograph, is one of the beautiful sights of Peking.

things as tactics in military operations. How do we know that their advocacy of disarmament is not tactical? History reminds us that whenever nations are banded together in league or alliance the articles of agreement usually contain the remark that there shall be fullest sincerity between the parties, wherefore there shall be no necessity for military precautions one against the other. Here again, how are we to be certain that the very intention of league or alliance does not predicate preparation for a future military move?

At present no nations deem deceit in international affairs as righteous, although faithfulness and sincerity are supposed to be unnecessary. This is due to the fact that nations depending on might employ tactical operations whenever they negotiate with others who, in general, cannot banish from their minds the fear of deceit. There is a psychology of caution as between nations, so strongly held as to be impossible to withstand. In their hands are the tools of slaughter; in their minds is the thought of deceit. How can there be any other result than war?

Of late the Four-Power Pact between France, Italy, Great Britain and Germany has stimulated interest. The intention of this pact is said to be, first peace between themselves, and then the salvation of the world from another great war. In the last analysis this is suggestive of military tactics, although not in contradiction to the principle the non-preservation of military force, would cooperate from that basis, there would be no need of tedious negotiation and fencing as a preliminary to mutual confidence. The rejection of military dependence would be testimony of sincerity.

Hence, if the psychology of reliance upon military force for self protection can be discarded, the principle of suspension of hostilities naturally would have the required results. This is the key to the abolition of deceit and self-dependence.

The Tenth Day of the Third Moon of the Year Kwei-yu (1933).

(7)—THE PLEASURE OF KILLING

Mencius said: "The empire will be secured if united under single rule. Whoever finds no pleasure in killing men so will unite it. But now, among the shepherds of men throughout the empire, there is none who does not utilize the killing of men."

It is admitted there are many people who are not benevolent yet even among these how is it that they should engage in the killing of men?

The so-called non-aggression treaties and disarmament conferences: are they not professedly designed to prevent this tendency of killing men? Yet, if I were permitted an observation I should say that these instruments serve to lead us away from the trunk to chase the branch. Instruction in legalized slaughter and the manufacture of the tools thereof, must certainly be ineffective.

Then what should be the basis of approach to this problem and ideal? Nothing less than the opposite of strife—concord—can subdue natural ferocity; to secure it man must find the mean between the treatment of oneself and the treatment of others. Herein shall be found the doctrine of concord. Proof of the efficacy of such doctrines may be found in the classics of Confucius and Mencius.

The Twelfth Day of Eight Moon of the Year Kwei-yu (1933)

(8)—MILITARY FORCE

In ancient days, when two armies met, they fought with desperation and courage regardless of pain, death and possible perdition. They fought for ruler or cause, and their deeds are tinted with the glamour of time and distance. Similarly great were the deeds of those who strove in other directions, of those who did not kill but by capitulation and the arts of peace, safeguarded their people. Benevolent too were the works of the great leaders who worked to end cruelty and the horrors of war, in the interests of universal peace. But the theories they held are today looked upon as false philosophy.

Despite the lessons of the past, whenever war occurs between two countries each side strives with the fixed purpose of completely exterminating the other. Naturally atrocity leads to annihilation until all the extremes of destruction are employed beyond comparison with old-time slaughter.

The most fearful engines of slaughter come into play, aeroplanes, poison gas, and who knows what new horrors. In the end the

victor might as well have shared the fate of the vanquished. The war talk and preparations go on for this is the will of the devotees of arms.

It is clear, to us that in ancient times, to a far greater extent than now, the suffering of war was confined to the troops who participated in the action. Now it completely affects non-combatants. Armies and navies more and more, in striving for their own safety and success, direct their destructiveness on the non-effectives, the on-lookers, the civilian population. The success of the business of war now rests on the capacity of the non-combatant to endure.

How deplorable, and how inefficient, that when all forces, unified and otherwise, face the same end of destruction, they should continue to kill each other as the only means of their own survival. There is miserable and useless expectation that one may build on another's bones, with but little thought that both should perish together, as they did under the Emperor Hee of the Hsia Dynasty.

In the light of experience it is extremely doubtful that those who hold to the idea of military force for protection can achieve any but historic results.

Those who can see history and contemporary life in relation hope that the leading figures in the family of nations will give closer attention to the solution of difficulties by any other means than a resort to arms.

The 12th Day of the 8th Moon, the Year of Kwei-yu (1933).

Cheng Hsiao-hsu.

(9)—FIRST REGULATE THE FAMILY

Regulation of the family is the beginning of Wang Tao. Because, in a family there are delicate and intimate relations between father and son, husband and wife, elder and younger brother, relatives and friends and the seniors and juniors. They are bound by mutual ties of morality and affection. In a broad sense, it is quite evident that there exists no difference in regard to the organism of a nation and the family: one is a complement of the other.

Now that the whole universe has the inclination to abandon the restraints and obligations of the family, individualism becomes the unit and personal license the pass phrase. Everybody seeks his own pleasure and comfort. Morality and affection are completely destroyed in a state thus morally uncontrolled.

In speaking of individuality or oneness, we must understand that when one's selfish desires are restrained, one naturally can remain within the scope of morality; if dissipated, easily be sunk in vice. So it is no wonder that as soon as so-called socialism is preached, the moral relations between all the people of a family suffered the severest blow which results in complete destruction even without the slightest intention of disruption.

In order to amend this fault, those who have the responsibility of educating the younger generation of their own people should give them instruction on how to regulate the family first while the children are still young and to make them bear these lessons firmly in mind. Then, when the children grow up and are married each one of them will be able to fulfil a duty towards his or her family, and set a good example for others. Thus they may cultivate the habits of peace, quiet, comfort and harmony in the home. Our great sage Confucius well said that there were few who, being filial and fraternal, were wont to offend against their superiors. Nobody who hesitated to offend against a superior had been fond of stirring up confusion.

So it is only too obvious to perceive that, if one takes individuality as a unit and self-freedom as a password certainly one would feel ashamed of being restrained by the obligations of the family, and would no more endure the restrictions of morality and affection. Oppositely the tendency to offend against superiors, and the stirring up of confusion, must follow selfishness even without outside persuasion.

To-day, the injurious doctrine of socialism has been spread upon the world. All peoples, though abhorring the evil effects of socialism find none to promote the counter doctrine which will regulate the family in order to prevent wide spread catastrophe.

Those who turn away from their obligations at home must become the followers of socialism. I can see clearly that men can go nowhere but in these two directions.

The Twelfth Day of The Eighth Moon in The Year of Kwei-yu (1933).

The Foreigner in Manchuria

A letter from one old resident to friends in the west tells something of the country and how the foreign population live.

By One of Them

TO THE OLD FOLK IN THE OLD LAND:

Why you should want me to tell you something about Manchuria is past belief. I thought everyone knew everything about the country by this time. Some mathematician would be able to prove that at least fifty columns of newspaper material per capita had been served up in England since 1931 and twice as much in America where they can make a few words of cable news go much further. If you were thirsting for Manchurian material why didn't you get out a few League of Nations reports? The experts of Geneva know more about Manchuria than they do of Switzerland itself. In any library there is a good geography and a travel story or two. Yet I suppose the answer to the puzzle is the reason why a new book on almost anything can be sold, no matter how much its subject matter has been dredged aforehand. I once knew a real estate agent in Winnipeg at the height of the boom in building lots. He was rubbing his hands with glee because another rival agency had opened up right across the way from him.

"That's good", he chuckled. "The more there are talking real estate lots the more there will be sold."

As you want Manchuria you shall have it in the way the serious works begin—with geography lessons. Then I shall tell you how we live. And from geography I don't know where I shall lead first, whether pheasant shooting or junk smuggling. Can you imagine a million square kilometres? I have just looked in the book and it says Manchuria is that large. The popular way to understand the size of countries is to compare one with another. If you will take a map of the world, cut out a piece of paper the same size as Manchukuo—it still is written Manchuria—and impose the cutting on other countries of the world, it is wonderful what you will find to while away an evening. It may amuse you to know that four or five Great Britains could be stored away in Manchuria, or a couple of New York States. I would steal your fun away.

I always think of distances in terms of railway or steamer travel. For instance, I know I can get on a train in Dairen, which is about the southernmost point, right at the tail of the lower peninsula, at 4.30 one afternoon, and push right away north in almost a direct line. By 2 o'clock next afternoon I am as far north as I can go direct by railway; although there is a lot of hinterland between the terminus of Harbin and the Siberian border up yonder. Then, if I am on my way to Europe, I take another train and in twenty hours of westward travel I am at Manchouli, a town nestling uncomfortably near the hungry Siberian patrols. Perhaps, from Harbin, I should prefer to go east towards Vladivostok, and eighteen hours that way brings me to the Siberian border once more, further than which, being fond of my table, I refuse to go.

There you have a couple of the railway systems. The top of the T, running east and west from Manchouli to Pogradichnaya (lovely word!) is the old Chinese Eastern railway built by Russia and now offered by Russia to Manchuria, if she will buy it for twelve million pounds or so, with the financial help of Japan. They are still arguing about the price. The upright of the T is mostly the South Manchuria Railway, the model system operated by Japan. There is a bit near the top, between Hsinking and Harbin, which also is the old Chinese Eastern, but nowadays they call it the North Manchuria Railway. The nerve centre of the N.M.R. is Harbin, built by the Russians and almost wholly Russian to this day. Even the Chinese have to speak Russian to get along.

There are several other railways. One shoots eastwards from Hsinking, through Kirin and doesn't stop till it reaches the sea at Korea. Another takes a swing west from Ssuingkai (another mouth-

ful, meaning four roads meeting or something) and then north, paralleling the S.M.R. and N.M.R. until it joins on the cross-arm of the T at a junction near Tsitsihar. The T is not silent, and I can give my word the 'esses' are not either. While we are on railways the one west from Ssuingkai runs southwards too, from a junction at Paiyintala, until it hooks up with the big railway connecting Mukden with Peking. There are a lot of other railways—the country has nearly 8000 miles of them—but that is enough for now.

In this million kilometres of terrain we have a variety of climate and scenery that many countries would be proud of and we are not unduly modest. I have covered my ears in a Harbin winter reminiscent of Minnesota's thirty below. In the same city I have seen stalwart men go down to the Sungari river, cut a hole in the three feet thickness of ice, and all of a winter's day take a dip. That is a baptismal renewal festival once a year, but it shows you the kind of fun we have. In the summer time Harbin is unrecognizable, with South Seas heat that drives the whole city of mixed nationalities and sexes into the cooling waters of the same Sungari, a broad and deep stream with freighters and warships on it. Occasionally the river overflows its banks and drowns a few thousand people as it did in 1932.

There is a difference between the extreme climate of the north and the balmy Kwantung peninsula less than a day to the south. For Dairen and the famous Port Arthur of siege fame remind me of the Italian coast. Here in summer come thousands from the interior and from the southern and sizzling places of China for moderate coolth and glorious deep sea bathing. There, even in winter, the climate is mild and the seas unfrozen, ships thronging the harbors from one year's end to another. In fact I think winter is the busiest time on account of the bean shipments. I will tell you about beans later on.

Salt sea swimming at Dairen, Hot Spring treatments at various places in South Manchuria and even one famous hot spring in the north west, near Mongolia—this is the clean sort of a country we live in.

As for scenery, my adjectives are inadequate. Where does one go for a better variety? Broad plains, lush with fine grasses, in the grazing country of the north, or in the hundreds of square miles of loamy grain farms of the north and centre, so much reminding of the gumbo of the American west. More flat farming land, rich as can be, straight down through the middle of the country from Harbin until you pass Mukden. There one may see the far-famed kaoliang, ten-foot-high corn with its brown tops toasting in the sun, as far as the eye can reach. Or if not kaoliang, then the mighty soya bean, fuller of oil than any other seed and the staple wealth of the country.

If it is mountains you want go to the north west again and scale the Hsingan Range, snow covered, craggy, timbered and protective of wonderful wild game and bird life. There are mountains in the south too, making a fine wall east of the mainline railways.

For timber, Korean pine, larch, fir and spruce, in fact all the species of the northern temperate zone, keep to the Hsingan Range, or in Kirin province, the northern slopes of the Changpai range.

Our rivers are broad and deep, navigable and nourishing to the crops that mean so much to our thirty million population, only a half of Great Britain's and a quarter of America's. Sungari, Yalu, Amur, Ussuri, Nonni and Liao—great waterways these, veritable arteries in the body of Manchuria.

As for the cities we have the free port of Dairen, second only to Shanghai on this continent; Antung and Yingkou, two other ports as subsidiaries in the export and import trade; Mukden, which

the mayor likes to call the commercial capital of Manchuria, a city of more than half a million people. Hsinking, the capital, has about 300,000 and Harbin about 400,000, a high percentage being Russian.

I should like to find some parallel in conveying an appreciation of our climate. Nothing in the British Isles can touch it, but that is not saying much, for however soft and beautiful England or Ireland may be nobody can find much good in the weather. For sunshine hours I am reminded of the American west, but here there are not the really violent changes, and the blighting winds nor quite the severity of winter weather. The sun is our chief asset, the good old North China sun that stays with us throughout the year and is at its best in the cold of winter. It must be a hardship for a Manchurian "sun worshipper" to return to moister and more unsettled climes.

It is the sun whose insistent allure brings the verdure to this corner of earth. Never have I seen more abundant growth. I mean clean, wholesome vegetation that Manchuria produces. After a brief spell of winter there is an all-of-a-sudden sprouting and before you know it the whole country is pleasantly green, then gorgeously dressed from tree to turnips, followed by a gradual ripening to a November finish. Is it any wonder the Chinese flock to this country where the sun is their ally in the business of agriculture, and where such generous returns are given to investment of farm labor?

Now, I think, you have the groundwork of the picture, and it is only necessary to fit in the people and to tell you something of their way of life. Definitely it is not a patterned and regimented land. One may walk from New England to California and see no change; find the same system of life, the same outlook, language, customs. Here there are so many races, and the foreigner, with his special ways of doing and acting, is such a small and really unimportant unit. The great foundation, of course is furnished by the Chinese or Manchus. Strictly speaking some purists might argue that all are Manchus, but it is customary to speak of all native peoples on this continent as Chinese, and there is no politics meant in doing so. On account of the national feeling aroused here since independence, the tendency is to refer to the mass of the people as Manchus. But really Manchus are a definite stock, originating in the Changpai range, in Kirin and east of Mukden. There is no difference in the appearance of a Manchu or Chinese.

The native folk mostly farm or do the big labor of the country, from stevedoring at Dairen, lumbering in Kirin to farming everywhere. They are a good-humored, hardworking, tremendously vital people of rare intelligence and marvellous physique. Let not your mental picture of the northern Chinese be based on the laundries of the west. Man for man the Chinese in this country are, I should say, as big or bigger than our own. On simple fare they do a day's work that would kill some of our western farming hands, and I honestly believe they do it because they like it; the toil seems to suit their patience and their interest in doing something all the time.

The Japanese are relatively few in numbers. There are not much more than 300,000 in the country. Mostly they are the organizers, the technicians, the managers, the skilled laborers. In the towns you see them in charge of big business alongside the equally big business of the Manchus. They are directing the big hospitals, excepting the Mukden Medical College, a British institution renowned in this country. At the throttle of the engines or in key positions with the railways, industrious, eager, resourceful, patient and, under their austere mannerisms, a kindly people, you will find the Japanese. I never watch the Japanese making roads, building railways, flinging telegraph lines across the stretches of country, organizing great agricultural, mining, steamship, fishing or any other enterprise, without thinking how little the Chinese people understand that the Japanese really are working for them; I mean putting their affairs in order and defending them from the outside and from their own feudal lords. It is a point worth thinking about.

* * *

Then there are the Russians. Cities full of them. First generation refugees, with the homesickness not yet burned away by suffering. Second generation unmindful of Russia and thinking only of Manchuria as their home. These Russians are a fine body of men and a most handsome tribe of women, who are doing a large share of the country's work at pretty low rates of pay. Harbin is the biggest settlement, but in Mukden and Dairen there are large colonies of Russians, law-abiding and faithful.

Up to the north and northwest there are old native tribes with queer names, inter-mixtures whose origins are lost in time. These mostly are nomads and hunters who mustn't be confused with itinerant bandits. The Mongols, of course, comprise a large percentage of the residents to the north-west and west, great, strapping, sturdy fellows, on horseback from infancy, good fighters, friendly hosts. Can you not see the vividness of life with such a mixed population, with so many varieties of costume from the scrupulously clean and bright attire of the Japanese to the wild and woolly wear of the Tartar? Each national group and tribe with its own type of residence, its own customs and peculiarities? I often wonder how I

should like to get back and live among people as alike as so many peas.

Gallop with the Mongol horsemen, hunt the still existent northern tiger with the Tangut tribesmen, try and hoe against the tireless Shangtung farmers, watch the formidable Japanese patrols as they go unhesitatingly, in such few numbers, into any part of the country; search for placer gold with soft-spoken Koreans; range the country around and note the color and variety and then ask me why I love the place!

You are not among those who believe foreigners in Manchuria live on the edge of the wilderness, with sudden death a constant table companion, disease a commonplace, war a permanent affliction, discomfort one of the penalties naturally endured. But I feel sure you do think there are many advantages and comforts, what you call modern necessities, absent from our routine. I wonder if the balance really is in your favor. Come to think of it I am confident we are the ones to congratulate ourselves.

All things you have are ours for the asking, or so much a part of our daily life we don't notice them. We might except numbers of ourselves. But, being relatively few, we get around more. A man or woman here has a large circle of friends in any one of the several communities. Those who dwell in the big cities have homes, motor cars, telephones, electric equipment, broad streets, cinemas, radio, golf, daily newspapers in our own language, shops and department stores. All these services are much cheaper here than at home, relative to income. And speaking of income most foreigners command bigger salaries than they do over there. Moreover, one of the most disturbing features of western life is that constant threat over the head of the salaried man: "You'll be fired, you'll be fired." Here things are much more friendly and easy-going. The Japanese and Chinese are much kinder employees than westerners. There is greater reluctance to get rid of men; and when a change is necessary the retiring treatment is much more liberal and really rooted in downright generosity.

Here, too, the foreigner has no servant problem. The combined salaries of an excellent cook, a good butler or house boy, a couple of coolies to do the rough work, would not reach a hundred yen, say thirty-five dollars gold or six pounds sterling a month. Even modest homes have at least one servant. The Chinese boys are ideal, honest, hard-working, patient and unwilling to leave one place for another. Often a family has a cook-boy, who will expertly prepare the meals and do the housework too, and all for less than \$10 a month in American money. This seemingly small wage entails no hardship, but enables the servant, with his small commissions extra, to live comfortably.

Can you imagine taxi fares at fifteen cents gold for a short ride or less than a dollar gold an hour? That is what we pay. Provisions, clothing, house rent, electric light and water services, as the west can give, are incredibly cheap. In the Free Port of Dairen, of course, things are unbelievable in price, because we pay no duty, and alcoholic beverages, for instance, are half what one would pay in London, and sometimes a third.

The foreigners here may be divided into two great divisions for purposes of your critical examination. The first comprises the missionaries. In the second category are consular staffs, employees of international trading firms, business and professional men and technical experts. In Dairen there are about three hundred foreigners, Mukden about the same and Harbin say five hundred. I am excepting Russians. There used to be a great colony at Newchwang, but with the decline of shipping there, due to the expansion of Dairen after the Japanese developed the South Manchuria Railway, they faded away, and Newchwang is but a memory, for the moment.

Missionaries have the hardest time. They are mostly scattered throughout the small towns and in the distant native regions. With small pay and allowances they have to make ends meet and sometimes live as the poorest. Catholic orders are in the majority. They are represented by French, American, Belgian, Canadian, German and Swiss nationals. Benedictines, French and American (Maryknoll) Foreign Missionary Societies, the Canadian branch of the Mission Etrangeres, Franciscans (priests and nuns), Dominicans (priests and nuns), are among the societies. Presbyterians, Scots and Irish Presbyterians, Church of England, Methodists, Baptists, Danish Lutherans, Salvation Army, and other groups have strong forces doing fine and unselfish work. The sacrifices of these missionaries are past belief, and we commercial workers often pity or envy them, according to our mood. I have a special sympathy for the married missionaries. These have to make provision for their children. Being of good education and upbringing themselves they wish the same for their offspring and they get it, but by dint of desperate saving and pinching. These missionary folk give of their labor and often their lives in a devoted spirit for the welfare of the people, an oblation that does not fail to leave its impress on the popular mind.

The other half of the foreign colony includes the commercial

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HOW THE AVIATOR SEES HSINKING, OLD AND NEW



The heart of Hsinking, the circle adjoining the main South Manchuria

Railway station. The left artery runs to the native city and the principal shopping districts. The right artery leads to the new "model capital" set in the midst of the park. This central picture covers the railway town on modern lines built by Japan since the Russo-Japanese war.

Practically all of this picture illustrates the new city, adjoining the old, built since the spring of 1932. The upper circle once was "in the country" and now is the site of the new "administrative city" of magnificent new structures. The light-colored edifices are the new offices and homes magically raised since the establishment of the new government.



group. These are hard-working fellows too, but at least they have the advantage of more social contacts with their fellows, and of excellent club life in the big cities. But they, too, have to make provision for education and for home leave, so that despite fairly comfortable salaries we haven't much over when the year-end rolls round. Still there is the advantage of a freer life, easier circumstances.

We all get along splendidly with the Chinese, Manchus and Japanese. Mutual accommodation and give and take leads to understanding of each other. Each finds something to admire in the other. I never cease to marvel at the thrift of the Japanese. Never have I seen a Japanese beggar, or even a poor Japanese. They are all well dressed and smart. In the cities one sees throngs of children from kindergarten to high school age in the most modern of costumes, going to and from the innumerable schools. Education is a passion with them.

I have asked Margaret to give you a few notes about shopping in Manchuria which should hold you for a while, and in the meantime you can believe me that I am quite content to live and have my being among the neighborly and kindly Manchus and Japanese.

This is about the longest letter I have ever written, and if anyone else asks me about Manchuria I'll save myself a deal of labor by striking off a carbon copy.

Cheerio,

TOM.

Dear Home Folk:

Now here are a few supplementary notes on what women take most interest in—shopping and housekeeping.

Living and keeping house in Manchuria can be a gracious thing, as against mere existence. There are amenities more than enough to make up for the lack of palatial cinemas, first nights of operas, elaborate radio concerts and other forms of recreation identified with present-day life.

The comfortable code of living standards, usual to Manchuria and general among Americans and Europeans throughout the Far East, is based on the unwritten law that requires the foreign resident to keep "face" with the native population. There is no particular desire for display on the part of the foreigner that he should live comfortably and even luxuriously, according to Western standards, in town house, seaside bungalow or compound, with a staff of from three to six native servants of cater to every imaginable want. These are the accepted modes of living, and strange indeed would be thought the foreigner who did not conform.

Native cooks and houseboys are trained to serve their masters; it is their career and profession, and it is not unusual to find a "boy" who will leave wife and family for lengthy periods to follow a foreign family in various peregrinations about the country. The Chinese woman's domestic role among foreigners is that of "amah" or nursemaid, when she does not stay at home to look after the needs of her own growing family. The amah variously has charge of children, washing or sewing but rarely takes over kitchen duties, which are the prerogative of the male servant.

So we have the comfortable household to begin with, supplemented by the casual and expected give-and-take of hospitality and the social life of the Clubs. This latter is necessary and a very important part of foreign life in Manchuria, carrying with it as it does the sports of tennis, badminton, squash, swimming, skating, bowling—life or at least form-savers to the foreign community in each city. The Club or common meeting-place offsets any *ennui* that might be expected in a small community and is used by both sexes impartially.

Question is—how are these amenities of living in Manchuria secured on the average income of the foreigner engaged in business, professional, consular or missionary work? Standards of living naturally must vary enormously, you say, but there must be certain and inevitable expenses to be met. That is an interesting point about living in Manchuria—prices.

Manchurian cities all have shops which bring to us the imports of Europe and America—foods, clothing, little luxuries necessary to our happiness and well-being. One pays the prices demanded, but turning these same prices, as we all have a natural tendency to do, into home currency, whether dollars, francs or sterling, they do not seem extravagant. But foreigners in Manchuria have access to many of these articles in their native form, and it is the prices of these (again cannily turning them in mind into home currency) that are interesting.

Dairen foreign residents have a slight advantage over foreign populations in the interior of the country, say Mukden, Hsinking, Fushun, Ssipingkai. For Dairen is a free port without custom duty on articles from abroad. This makes for an appreciable difference during a year of buying. But all residents have the opportunity of utilising the home-made product on which we largely depend. There are native shoe-makers, tailors, carpenters, upholsterers, shirt-and

pyjama-makers, to cater to our wants, and a variety of ready-made goods to beguile us into buying.

Currency employed in Manchuria are the Japanese Yen and the Manchurian silver dollar, equalling at the present moment?

All prices are at these rates, and the automatic habit of the foreigner to do sums in mental arithmetic convinces him that he is living in a cheap paradise.

* * *

The shoemaker will come to the house, to measure and to fit, and will make a creditably good pair of walking shoes for nine silver dollars.

He will produce an evening slipper of silver for a somewhat more "exorbitant" price, fifteen dollars. Provide your own material—and there are gorgeous pieces of Chinese and Japanese brocade, or the native-made silks and satins to be had for a song—and he will charge you five dollars for the making.

You want to know how we clothe ourselves—foreigners in Manchuria, men and women, seem to present a smart enough appearance! You know that the native tailors, Chinese and Japanese, in the big cities of Manchuria are masters of ingenuity and we pay them due respect when we admit that they can copy a good model excellently. I have bought in a local shop fine English and French tweeds for eight yen a yard and had a French costume copied in exact detail minus perhaps a few flourishes that are exclusive to Paris! But he got the line, and his charge for tailoring dress and jacket was fourteen yen. I'll leave you the fun of turning it into your own money.

* * *

Dairen and Mukden shops have the greatest variety of summer silks, of the Fuji, rayon or crepe variety, that I have ever seen, in every color and design, and costing from seventy sen to three yen (the highest!) a yard. The tailoring charge for one of these summer frocks might be five dollars.

Specialty shops run by famous Japanese firms are very popular in such cities as Dairen and Mukden, with large populations, and are equally patronised by Manchus, Japanese and foreign women. Even America has little to show the Japanese shop-men in the art of window-dressing and night-lighting of their display windows. These shops specialise in ready-made articles: felt and linen hats from 3 to 7 yen; adorable childrens' washable *chapeaux* at 50 and 70 sen; fancy woollen pull-overs in every possible weave and combination of colors below 7 yen (those for small girls at two and three yen); excellent copies of fabric washable gauntlet gloves (the severe, plain, cream-colored French style) below two yen; and scarves, hand-bags and kerchiefs at corresponding prices.

* * *

The grand thing about these purchases of every-day necessities we make is that they are all of good quality, well-finished, attractively wrapped and displayed, and made to last. Smartness without shoddiness—that bane of the cheaper article in many other countries.

We've seen fastidious foreigners buy up dozens of the fine linen soft collars (practically cellophane-wrapped) bearing the hall-mark of famous Japanese firms in Tokyo, and priced twenty and thirty sen. B.V.D.'s at two yen, suede gloves at two yen fifty, Jaeger socks (imported) at three yen, are some of the luxury articles to be bought in the mens' specialty shops. (Yes, the men have their own exclusive shops in these Manchurian department stores.)

But we've bought suede golf-jackets—grand fit and cut—for twenty-five yen, Panama hats for three yen, and had a suit of summer clothes made in something called Canton cloth for below ten yen. A favorite silk shop in Dairen makes to order silk pyjamas in every known color, stripe or what have you, for six yen (size makes no difference), and for another couple of yen you can have the famous Japanese dragon embroidered by hand on the breast. Excellent-wearing cotton pyjamas, again in every color or in white with pippings, cost three yen.

Now you will say we're very well outfitted. But I must tell you about some things very dear to my heart—house furnishings. You know something of the furniture made by the expert Chinese craftsman, the wonderfully delicate and cheap lacquer, and ornaments of the Japanese artist. But to come to every-day things, there is a straw matting material here fit for a New York penthouse. It comes in squares (17 sen a square) and is made to your order. Every design, every color, choose your own. A splendid rug made of this matting, of course chosen to match your upholstery, might cost around nine yen. Consider the prices of these exclusive grass-made rugs and garden furniture at home!

Yes, there's a lilt to life in Manchuria when one's pennies go a long way and enable one to live serenely and graciously.

We like the country and the life!

MARGARET

(Continued from Page 30)

his personal bodyguard of soldiers, the palace eunuchs and his mentors, the young P'u Yi grew rapidly to the stage when higher instruction was required. Into that picturesque corner of the palaces, now used as a museum, entered through the Shen Wu Men gate, there penetrated that strong influence for the good which counteracted the evils over which the better side of the Emperor's nature triumphed. The Prisoner of Peking could not move about on the outside as could other young students, but Mahomet came to the Mountain. Chen Pao-shen, Cheng Hsiao-hsu and others whose allegiance follows the Emperor into Manchuria, advised physical exercise and a foreign teacher. They argued that China had owed much of her tribulation to foreign intrusion; it behooved the Young Emperor (for these stalwarts paid little heed to the abdication decree signed by the Empress Dowager Lung Ku, mother of P'u Yi, under Yuan Shih-kai's persuasion) to study foreign education.

Although Chinese Emperors ever had shown a readiness to accept foreign instruction, it was only in their maturity. The idea of permitting the entry of a foreigner into the life of the adolescent P'u Yi took a lot of argument before tradition was broken down, to the extent of agreement upon a foreign tutor. It was on the advice of a son of Li Hung-chang that Sir Reginald Johnston was invited to take over the difficult duty of teaching the "Boy Emperor" foreign ways.

Sir Reginald was an accomplished Chinese scholar, fluent in the written and spoken language, thoroughly understanding the Chinese character and with a long experience of the country in the British diplomatic service and as a research scholar.

The choice of Sir Reginald met with general agreement and when he consented to take the appointment he moved into the palace precincts and became much more than a teacher to the lonely boy placed in his care. There sprang up an immediate fellowship. Sympathetic understanding was a splendid hotbed for the forcing of instructional flowers, with what results as are seen in his good foundational general knowledge today. People who followed the tutor and pupil say that Sir Reginald concentrated on the laying down of principles, in the development of understanding more than technique. Then he undertook to guide the youth into the channels of western science, the while building up knowledge of the English language. It was a work that should have been started at a much earlier age than sixteen.

Sir Reginald found the royal student eager and apt, affectionate and broad-visioned. His particular bent was history at which he excelled, in this regard repeating the talent of the Empress Dowager. The spoken English he acquired was sufficient for most purposes, but it should have been kept up by daily practice. Unfortunately, after the departure of Sir Reginald, His Majesty had not the opportunity to keep up his conversation, and he is marking time against renewed studies, possibly after Sir Reginald comes to Manchoukuo on a visit this summer.

It was during the tutorship of Sir Reginald that the Englishman made the discovery that P'u Yi's eyes were weak. Faults in vision at once were reported to the family. Chinese medical advice was sought, with no results, and Sir Reginald insisted that foreign oculists should be consulted. Great resistance was offered to such an innovation. Here was an infringement on time-honored custom, indeed! Against ingrained suspicion and distrust Sir Reginald fought with such fervor, even to the extent of threatening to leave the palace unless he had his way, that a foreign doctor was brought in. Promptly came the advice that glasses must be worn and as promptly the remedy was applied, with such effectiveness as entirely to banish the headaches which first had drawn the suspicion of Sir Reginald.

When Sir Reginald and His Majesty were tutor and pupil together in those Peking days, the young sovereign asked if he could not have a familiar name, like the foreigners, for the use of his tutor and his intimate family circle. The idea was held to be good, and in searching through history the young student selected Henry as a name that appealed to him. The name never was intended to apply to him publicly. But it became known and the stunt press played on it, especially those papers not very friendly to the young exile, particularly after his appearance in Manchuria. They tried to make Henry sound like an affectation, and Mr. Henry P'u Yi was often used in derision. Possibly now it will pass into headline disuse. Very few of the better class papers will decline to accord P'u Yi the title rightly his—the Young Emperor, "Three Times Emperor."

One of the most progressive acts of the career of this young nobleman, who had given up his throne by that historic edict "through our special good-will the republican form of government has taken the place of the Manchu dynasty", was to abolish the eunuch system at court and to banish these unfortunate and vicious retainers from the imperial palaces and precincts. During his student days

under Johnston, Cheng Jao-shen and Pao Hsi he took a strong stand as a result of reading the history of his country, interwoven as it was by the cheap thread of this unlovely system. Most of the eunuchs had departed from the palaces after the abdication, but they hovered in the offing awaiting another turn of the political wheel. When P'u Yi dismissed the remainder of them from his own household, and announced an end of this form of slavery, these things, not men, not women, yet not animals, vanished from the scene. They have no place in Manchurian life.

Although scholarly, the Young Emperor always paid a normal young man's attention to the table, and is known as an epicure among the Chinese caterers who were called upon to supplement the domestic cooking of the palace. He had a special relish for the Fukien cuisine, and patronized one of the famous Peking restaurants, known as the Chung Hsin Tang. He also enjoys many Japanese dishes and dearly loves a European meal with some of his friends.

On the great outside political forces were at work with which the Emperor had little personal concern, even though they were gravely to affect his life. Among the plethora of military tuchuns to spring from the turmoil of so-called republicanism was a specially undesirable but forceful personality, Feng Yu-hsiang. When it was popular to court foreign opinion, this soldier who climbed from the ranks to be the leader of a personal army saw a special advantage in posing as a Christian convert, because of the popularity of such a position among Americans, whose missionaries then were actively interested in Chinese political affairs to the extent of pleading party cause in the United States. Feng became known as the "Christian General". He forbade his troops to smoke and drink. He circulated tracts among them and he appeared to be completely won over to Christian morality. If he was sincere in this attitude he fell from grace rapidly by a sequence of notorious acts, from betrayal, the murder of rivals, to the outright sale of his principles. This gigantic soldier had several outstanding points of strength. He had the ability to attract the allegiance of the common "cannon fodder." He dressed as they did, ate the same food and was "one of the boys". Unshaven, unkempt, unlovely and corpulent, he had an appearance in keeping with the sinister charges laid against him. His other characteristic was a flair for intrigue in which he had the remarkable ability of playing one rival off against another. Uncertain in his allegiances, he was sought for his support by other feudal leaders until, at the present time, he is living in a Shantung retirement on the money he received from the central government as the price for not staging a rebellion in Kalgan during the late troubles with the Japanese.

But in P'u Yi's case he stands out for his brutality, amounting to fiendish cruelty, for his heartless sacking of the lovely palaces when they were entrusted to his guardianship, and for his temporary imprisonment of the "Boy Emperor", ending in the enforced demand for fraudulent paper wherein P'u Yi was to surrender any and all claims under the abdication agreement.

In one of the several coups affecting North China, Feng was temporarily the master of Peking. Innumerable carts loaded with spoils were counted leaving the Forbidden City. Looting of the treasures, of gold, silver and jade and priceless gems is openly charged against him. When this part of his mission was completed in a hurry—for Feng knew he was not there for long—he turned his attention on the "Prisoner of Peking." Feng circulated reports, entirely fabricated, that the friends of P'u Yi were plotting another restoration, thus preparing the ground for some rascally adventure in which the life of the youthful ex-Emperor was at stake.

Hints of grave danger were conveyed to the friends of P'u Yi. To Cheng Hsiao-hsu, Sir Reginald Johnston, Chen Pao-shen, Lo and others. They made preparations for defence. While they were about this business Feng sent three agents, Li Shih-chien, Lu Chung-lin and Chang Peh to the part of the palace reserved for the former monarch. They presented a paper prepared by Feng which they demanded should be signed as the price of his being able to leave the precincts alive, although the terms were, after Chinese fashion, not quite so openly expressed. Thus they forced P'u Yi to flee from his home and to take refuge in the palace of his father at Shen Wen-fu. And the last "forbidden" section of the palace was open for the looting hands of Feng and his aides.

Hitherto the palaces had been surrounded by Feng's soldiery and the prisoner could not have left. With his signature obtained under duress, to a document which Feng hoped would by its import—ance turn the minds of the republican politicians from his pillaging, P'u Yi was free to depart to and en route, he observed that Feng's soldiers still were in evidence. The price of his greatness was being paid thus early in life. As Feng's guards hung around the gates and paced outside the walls the terror-stricken household within feared the



HIS MAJESTY IN OTHER DAYS

Unconcerned about things Imperial, but even then serious in mien was His Majesty P'u Yi when this picture was taken with his father, Prince Ch'un, and his younger brother, Prince P'u Chieh.

On the upper right is an old picture of Prince Ch'un and his wife with the infant emperor at the court of Peking.

A bit of Peking was this little pagoda in the Tientsin garden of the exiled monarch, shown on the lower right. There he received his summer callers. The picture shows His Majesty the Emperor, Sir Reginald Johnston is directly behind the royal student.



worst. By a slender thread hung the life of this innocent orphan boy.

After some days of tension the faithful guardians again came to the fore. Cheng, Johnston, Chen Jao-shen and Lo determined to secure the safety of their young charge. They sent a special messenger to Tuan Chih-jui, then the political leader of the north, at Tientsin. He was understood to wield considerable influence with Feng. Rarely does the transient in power lightly pass over advice from a man or group to which he may wish to appeal at some less favorable opportunity. Tuan Chih-jui responded to the petition for intervention, for the withdrawal of Feng's soldiery, by sending a memorial to the "Christian General" in no uncertain terms denouncing him for his brutal treatment of the former Emperor of China. Some historians have given the credit for Feng's amelioration to the Foreign Legations, but the real factor was the little group of protectors already mentioned.

With the soldiers out of the way it now was the concern of the protectors of P'u Yi to place him in some position of permanent safety. Night council meetings were held at which potent advice was given by Sir Reginald, then Mr. Johnston. One day it was given out in quarters where it would be quickest heard and repeated that the family of P'u Yi had decided to purchase a home for the former Emperor, his wife and their suite, in the East City, and to give verisimilitude to the tale several properties were gravely talked about, agents going back and forth. The next move was the well-advised determination of the ex-Emperor to see for himself. An automobile was called on a memorable late-Autumn day in 1924, into which P'u Yi made his leisurely way, to impress solicitous agents of Feng lurking nearby. As the car shot eastwards and then south down Nan Chih Tze, P'u Yi and Johnston, Cheng and Chen noticed that the car was followed by another. It contained a detachment of Feng's soldiery. As fast as decorum permitted the front car sped along until it came to the broad Chang An Chieh which parallels the Legation Quarter. When the car came to the entrance to this foreign stronghold, instead of carrying on eastwards towards the place where P'u Yi allegedly had property interest, it quickly entered the quarter. There the troops of Feng could not follow, as it was forbidden by protocol. At once the party proceeded to the German Hospital for temporary refuge, while Mr. Johnston proceeded to sound out the British Legation as to a more permanent place of safety. The British Legation could do nothing, although it was very polite and considerate. Then the second card was played, on the advice of Cheng Hsiao-hsu. An appeal was made to Mr. Kenkichi Yoshizawa, then Japanese Minister to China. At once the Minister invited the young refugee to enter the legation grounds and a residence was prepared for him. Mr. Yoshizawa has vividly described the arrival of his distinguished guest, and how he at once explained the situation by telegraph to Tokyo, which immediately concurred in the move to offer sanctuary to the persecuted "Boy Emperor."

ENTERS GERMAN HOSPITAL

The above version was obtained first hand from the family of one of the faithful band. Another version is given by H.G.W. Woodhead, C.B.E., in a recent book as follows:

"The Emperor, after his expulsion from the palace and the confiscation of most of his property, movable and immovable, took refuge in the palace of his father, Prince Chun, where he was kept a close prisoner for some time. Representations from the Diplomatic Body resulted in the modification of the restrictions upon his freedom. He was allowed out in a motor-car with an escort of Kuominchun troops on the footboards. He escaped by a ruse devised by his English tutor. They were shopping in the Hatamen, one of the main streets in Peking, and about to return, when Mr. Johnston (as he then was) remarked casually, in Chinese, 'Oh by the way, we have never called at Hartung's for those photos.' The chauffeur was accordingly ordered to make for the photo-shop bearing this name, which was within the Legation Quarter. The Emperor and his tutor got out and entered the shop, and then the latter came back and told the escort that their services would no longer be required. Armed Chinese troops are not allowed within the Legation Quarter, and the Emperor's custodians, therefore, had no option but to return and report that they had lost their 'prisoner.'

"Mr. Johnston then conveyed the Emperor to the German hospital, and left him there while he endeavored to make arrangements for his board and lodging within the Quarter. The British Legation authorities, to whom he first applied, apparently felt that the presence of such a guest might prove embarrassing, and replied that they had no accommodation. The Japanese authorities, however, agreed to place one of the buildings in their Legation Guard at the Emperor's disposal, and there, a few days later, he was rejoined by the Empress. He soon tired of the restrictions of the Legation Quarter, and planned to escape. I heard the details of this adventure from his own lips a few days later, in Tientsin. Taking no one into his confidence except a young Manchu friend, he proceeded to the railway

station, where he and his companion booked third class tickets to Tientsin. They then separated and got into different compartments. The Emperor found himself seated between two Kuominchun soldiers, who asked him who he was. He replied that his name was 'Wang' and that he was a student of Tsing Hua College. 'A lie' he said in English, laughingly, as this narrative was being translated from Chinese. He had never been in a train before. When news of his escape reached the Japanese authorities there was something approaching a panic. The wires were kept hot, with the result that the Japanese Consul-General and an escort were awaiting his arrival at Tientsin station. He was immediately escorted to a Japanese hotel, where he remained until a suitable residence could be found for him. He had two houses in the British area, but gave up the idea of occupying them when he found that the British municipality was reluctant to furnish special police protection, and took a large and ramshackle place in the Japanese Concession."

HIS FLIGHT TO TIENTSIN

The story of his escape to Tientsin, if "escape" is the word, is a much more dramatic tale. P'u Yi did not leave the Legation Quarter without the full approval and connivance of his friends, and the Japanese Legation was quite well aware of what was going on. It was determined that in the interest of diplomacy the Japanese Legation was not a desirable permanent residence for Hsuan Tung. Tientsin was chosen as the more suitable abode. In this situation His Majesty volunteered to make the journey by train at a time when a number of students from the universities were going home on holiday. In their company it was agreed he would have every chance of passing unnoticed.

Three companions were chosen to accompany him. One was a man and the others two young members of his kinsmen's household, all proved in discretion. But while with the young man they were not to appear to be servants, retainers, or even accompanying him. But they were to sit in his immediate neighborhood and help in an emergency. Nearby, also, was a Japanese plainclothes policeman from Tientsin, returning to his post, and instructed to intervene if required.

Dressed in the humble blue gown of a poor student, with an old felt hat over his eyes, and his big scholarly spectacles, the distinguished young man slid quietly among the third class passengers and took an obscure corner seat. All went smoothly—until Langfang. There the train was boarded by a body of Feng's hairy troops, and they began going through the passengers, looking for prospective hostages. Little attention was given to the third class, but two of the Kuominchun guards did stop to question the man they little suspected was their old ruler.

They wanted to know who he was and where he came from. The servants were quaking nearby. The Japanese policeman was beginning to brace for a cutting-out expedition. Coolest of all was His Majesty. Pertly and with the cool and even impudent bearing of the true student, he spoke up without hesitation. He said his name was Wang, the Chinese equivalent of Smith, and he was going home to see his parents in Tientsin while on holiday from Tsinghua college. The soldiers passed on. P'u Yi was safe.

After taking up permanent residence in the Japanese Concession P'u Yi sent for his wife and several members of his family, and they all settled down there to a period of quiet and safety. Meanwhile Mr. Johnston had been appointed H.M. Commissioner at Weihaiwei and later was knighted.

While the former Emperor was in exile at Tientsin the war-lords and military politicians committed the crowning act of disgrace. At the brutality of Feng Yu-hsiang, Tang Shao-yi had exclaimed: "Is there any decency left in China?" and Hu Shih the philosopher had described the summary eviction of His Majesty as "a disgraceful proceeding, which will go down in history as the most unsavory act of the Chinese republic." But the worst had yet to come.

After the defeat of Chang Tso-lin, when troops of the "nationalist" army ravaged the northern countryside, the world was horrified by an act of desecration and vandalism wholly against Chinese nature. If there is one thing they venerate it is the memory of the dead. Even this restraint was violated by these republican soldiery at the Eastern Tombs of the great Manchu rulers. They ravaged the graves of the monarchs and their families, destroyed these beautiful temples in a lovely and secluded city of the dead forty miles north of Peking, where it nestles in apparent security in the shadow of the Great Wall of China.

Although it is expressly stated in the terms of the abdication that the graves would be respected and measures provided for the stated sacrifices of a dutiful son, the guards entrusted with the awful responsibility of keeping the tombs inviolate threw away the last

vestiges of respectability.

Some of the graves were staunchly built. Entry into the mortuary chambers was a difficult and arduous proceeding. With unhurried and unbecomingly calm the vandals used the tools of the burglar and the safe blower to blast a way through the outer earthworks and cemented sepulchres. Not one of the principal imperial graves was left untouched. One to receive special attention was the tomb of the Empress Dowager. Her burial chamber was opened; even the coffin was smashed and the bones of the dead scattered about while the robbers eagerly scrambled for pearls, diamonds and jade, fortunes in rare gems and exquisite carvings being packed in cases and shipped out of the country where, in due course, they appeared on foreign markets to enrich the politicians and generals who had connived at this disgraceful debauch, which had not even the merit of archaeological research to justify itself.

HIS CHARITY TOWARDS AFFLICTED

Is it any matter of wonder that P'u Yi should have been revolted and shamed, that he should have covered his head in mourning for the unprincipled wretches who had so far forgotten the traditions of their country, that he should have embraced with eagerness an opportunity to get away to a "neater, cleaner land", Manchuria? Before the call came, however, he was to distribute much of his remaining wealth, almost the whole of it, for the relief of famine victims in Shensi, even to the sale of family furs and relics. And when, in the spring of 1932, his old loyal friends, like Pao Hsi, Ho and Cheng Hsiao-hsu, invited him to dwell amongst them in the land of his forefathers, he fearlessly set foot on the road of adventure.

So, after seven years of exile in Tientsin he one day sped down the river in a launch, Manchuria-bound like so many of his old subjects from Shantung. The Chinese republicans gave out that he had been kidnapped by Japanese. The best answer to that is to quote the words of Mr. Woodhead, who interviewed His Majesty, then Chief Executive of Manchoukuo:

FOREIGN INTERVIEWER GIVEN VERSION

I told Mr. Pu Yi the object of my visit to Manchoukuo, and said that later I should like to put some formal questions to him for my newspaper articles. First, however, might I ask him a few personal questions as a friend. He replied that I could ask him any question I wished.

I then said that it would interest his foreign and Chinese friends to know whether he was really happy in his present position. He replied, emphatically, that he was. He went on to say that he was kept busy, but not so busy as he had been when he first came to Changchun, as the administrative machinery was now better organized.

Next I informed him that the general belief in China was that he had been coerced into his present position, and was not a free agent in any respect. He not only strongly denied this, but added that he would like to tell me why he had assumed his new office. He had been actuated by two motives—political and personal. First as to the political. When the Manchu Dynasty abdicated it had been with the avowed intention of restoring the sovereignty to the people. But in the twenty years that had elapsed, what had happened? Political power had passed into the hands, not of the people, but of ambitious and grasping militarists. The welfare of the population had been entirely disregarded; they had been tyrannized over, and oppressed. China's relations with the Foreign Powers had grown steadily worse. And the pledge that absolute equality would be maintained between China's five races had been flagrantly violated.

Secondly, he was prompted by personal motives. Manchuria was his ancestral home, and it was only natural that he should be specially interested in what was happening in this region. Moreover, every undertaking given to the Manchu Imperial Family in the Abdication Agreement had been wantonly violated. The pension to be paid to him by the Republic had been cancelled. His private property had been confiscated. He had been treated with studied insolence by the Kuomintang. And the ancestral tombs had been violated and rifled, without any attempt to bring the perpetrators to book, or to secure the recovery of the stolen treasures.

It was only natural, then that when trouble occurred in Manchuria he should follow developments with great attention, and wonder whether he was not destined to play some part in an attempt to improve the condition of his ancestral Provinces. Emissaries of the separatist movement called upon him at Tientsin and urged him to proceed to Manchuria. And at last he felt that if he was ever to go,

he must do so forthwith, or he might find it impossible to leave.

The possibility of a restoration movement was obviously known to and apprehended by the Nanking Government, for an agent of General Chiang Kai-shek offered temporarily to restore the conditions of favourable treatment if he (the ex-Emperor) would repudiate it. His reply was that the Republican Government could best fulfil its responsibilities by concerning itself with the welfare of the people, by giving them good government, and by restoring internal peace. If it had four million taels annually to spare (the amount of the Imperial pension) let it expend the money on relieving the existing poverty in China, for which it was mainly responsible.

"Then the current report that you were kidnapped and sent to Port Arthur under Japanese escort in a destroyer is not true?" I asked.

Mr. Pu Yi threw back his head and roared with laughter, repeating, in English: "Kidnapped! No! No!"

I then remarked that what he had told me up till then was confidential, but that as a matter of historical interest I should like to know exactly what happened when he left Tientsin.

Mr. Pu Yi replied that nothing he had told me need be considered confidential. He had no secrets to hide, and he would gladly detail his movements previous to coming to Changchun. They had had to be kept secret at the time for two reasons: first, because his departure from Tientsin might have been frustrated; secondly, because he would have been in considerable danger of assassination had his whereabouts been generally known.

He left Tientsin just as the trouble between the Japanese and Chinese in that city broke out, and travelled to Yingkow (Newchwang) direct by the steamer Awachi Maru, leaving a letter behind to the Japanese Consul-General asking him to afford adequate protection to the Empress after his departure. From Newchwang he proceeded by rail to Tang Kung Tzu (the hot springs between Liaoyang and Tashihchao) whence he returned to Port Arthur to meet his wife a few days later. She also travelled on an ordinary steamer. The next few weeks he spent quietly in Port Arthur, studying the siege operations of the Russo-Japanese War, and visiting the ruins of the former Russian fortifications. He and the Empress then proceeded once more to Tang Kung Tzu, where they lived until he agreed to go to Changchun. When he was convinced that it was his duty to go North and assume the office of Chief Executive he went right through to Changchun by train. At no time in Tientsin, in the Japanese leased territory, or in Manchuria, had he been under any restraint, nor had any coercion been applied to him.

(I may say here that later the same day the Prime Minister of Manchoukuo, former tutor of the Emperor, gave me a more detailed account of Mr. Pu Yi's flight from Tientsin. It was decided upon at a few hours' notice. He was instructed to meet the ex-Emperor, attired in foreign clothes—which he had never previously worn—at a pre-arranged rendezvous. The party went down river in a fast motorboat, and boarded the Awachi Maru in the roadstead, the weather being so rough that the ex-Emperor was almost in a state of collapse when they reached the vessel. There was considerable danger as heavy firing was in progress when they left the Japanese Concession, and Mr. Pu Yi would probably have been shot if he had been caught and identified by Chinese troops).

HOW MANCHURIA WON HIS LEADERSHIP

Growing disorders in Tientsin, the necessity for a more secure place of residence and the attraction of Manchuria from racial and development angles were some reasons for the transfer of His Majesty to this country, the outcome being coincidental with the search of the new government for a guiding light to its new ship of state. As the growing concern of Nanking in the movements of P'u Yi had again endangered his life, so a mounting interest in his future animated the proponents of the Manchoukuo organizers. It is worth while giving a fuller account of what happened between the arrival of the Manchu Emperor at the home of Prince Ssu, Port Arthur, and his installation as head of the state.

RETICENCE NOT EASILY OVERCOME

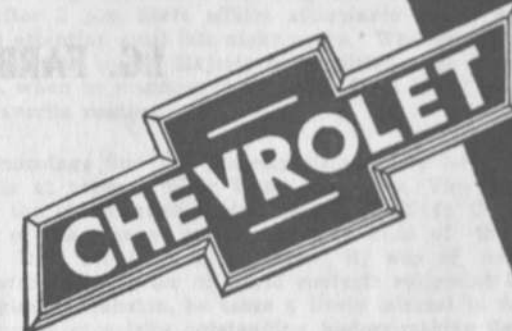
The temporary administration at Mukden selected several delegates of established reputation and probity, spokesmen for the various interests of Mongolia and Manchuria, and sent them to Port Arthur. They were instructed to pay homage to P'u Yi and to urge him to take his place at the head of the new nation. Japan, in the position of a friendly neighbor who had shown a disinterested concern

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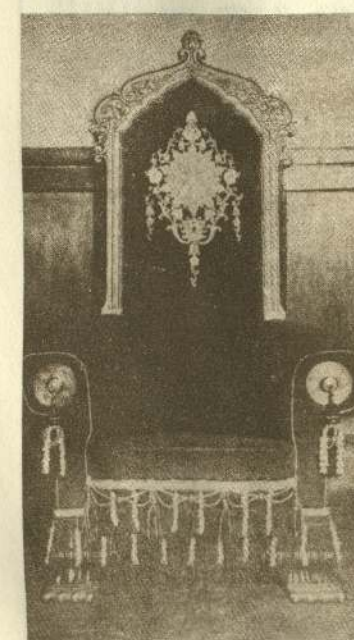
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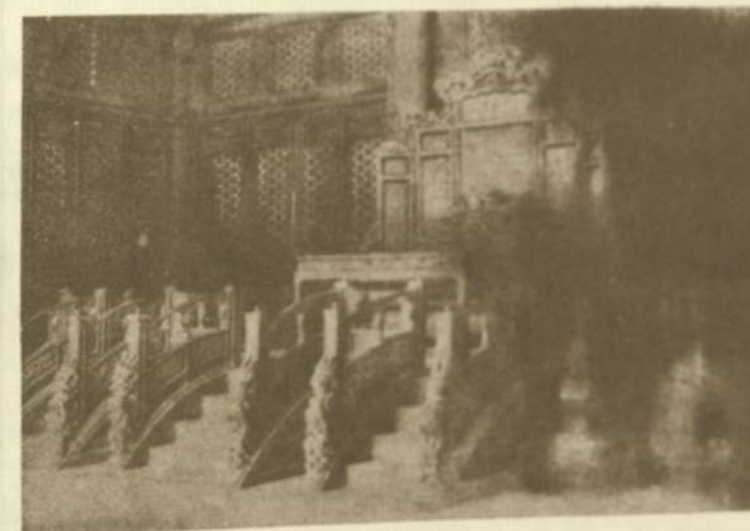
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DOMINANT FIGURES IN THE MANCHURIAN SCENE



MINISTER OF JUSTICE—Mr. Feng Han-ching was born at Kaiping on the S. M. R. main line and his aged father, still in robust health, is an influential personage in his native district.

Mr. Feng was educated at a Peking university and opened practice in Mukden. He was chairman of the Chinese Barristers' Association in Mukden. His sterling personality and lofty character has won the present important post in the Manchoukuo Government which he helped to create.



ADVICE CENTRAL—Manchoukuo government has had Japan's most talented advice from the outset. It is centralized in the person of the Director of the General Affairs Board of the State Council. Mr. Ryusaku Yendo is the present holder, having succeeded Mr. Tokuzo Komai. Quiet, unexcited, strong, experienced in administration, Mr. Yendo commands the respect of the Manchou ministers. Previously he was Governor of Aichi prefecture. Very little of the big work of Manchuria goes through without Mr. Yendo's calm and competent scrutiny.



DEFENCE MINISTER—General Chang Ching-hui, Minister of Defence. He was Governor of the Harbin Special District before the Manchurian Incident occurred. International troubles recurred in the District. In dealing with international difficulties, his maximum resources were taxed. General Chang was among the founders of the independent state, and signed the first proclamations.



SAVED H.M. PU YI—Lo Chen-yu is a Privy Councillor of Manchoukuo. He earned the title by a long career as a scholar and administrator. But he is specially known as one of those who stood by the Young Emperor during perilous days in Peking. He helped rescue him from Feng Yu-hsiang, and before and after that was one of his tutors and advisers. In the best sense this loyalist is an "elder statesman."



GOVERNOR—Financier to his finger tips Mr. Sun Chi-chang proved his title as Director of the Board of Finance of Heilungkiang province in the bad old days before the new nation was born, when the warlords resisted his sound advice. He helped create the new State, was made Vice-Minister of Finance, and when the Provincial Governorship to Heilungkiang became vacant he had only to signify his willingness to take the powerful post. Now he is the outstanding figure in Tsitsihar.

RUNS RAILWAYS—State Railways of Manchuria are managed by the S.M.R. One of the biggest jobs in the Far East is that of manager of the railways organization. Mr. Kanji Usami was picked for the post. Officially he is known as the Director General of State Railways of Manchoukuo. He ranks as a director of the S.M.R.



BUSY SECRETARY—As Secretary to General Hishikari, Ambassador to Manchoukuo, Mr. Ken Tsurumi of the Japanese Foreign Office is one of the busiest young diplomats in the service. His fluent command of English and French, tactful manners and wide experience have served him well in his difficult role. Distinguished visitors and journalists visiting Hsinking invariably meet Mr. Tsurumi officially and socially and enjoy his efficiency in both respects.



EXPERT ADJUSTER—Between the Kwantung Government of Japan, and foreign interests in the peninsula stands Mr. N. Mikuriya, chief of the Foreign Affairs Office. There are constantly arising between the two elements questions requiring the experience of a diplomat. This fits Mr. Mikuriya, who was selected by his government because of his special adaptability and his understanding of foreigners. He has held various diplomatic posts from Secretary of the Foreign Office, Secretary of the Japanese Bureau at the League of Nations and Secretary of the Embassy at Paris, Buenos Aires, and Vienna. He was secretary of the Japanese delegates to the League of Nations.



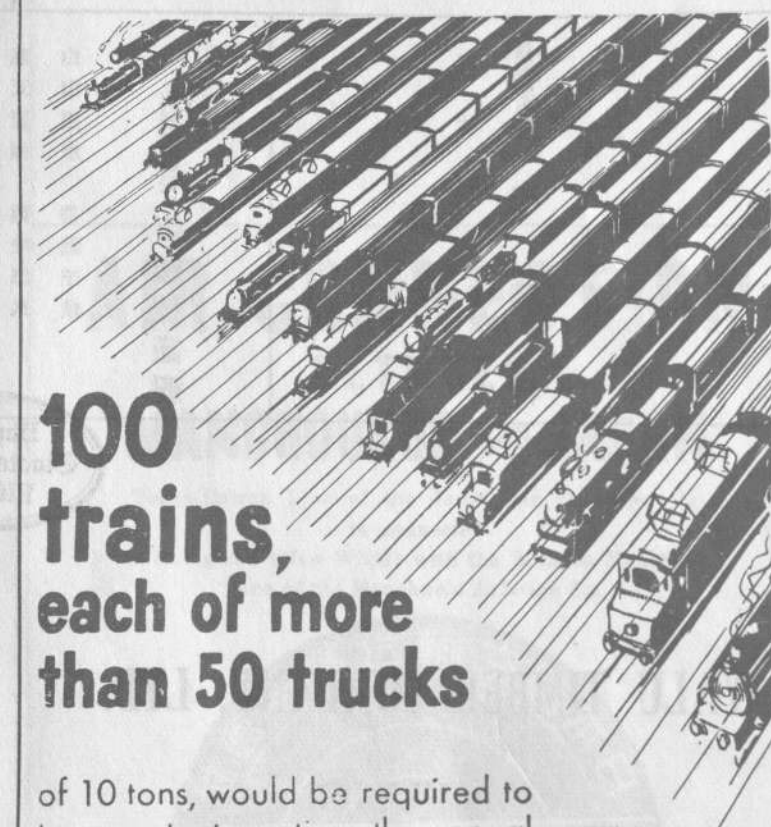
INFORMATION—Whenever visitors to Manchuria want anything done they have a habit of going to Mr. Torao Kawasaki, Director of Bureau of Information and Publicity, and concurrently Director of the Information Bureau of the General Affairs Board, State Council of Manchoukuo. With a perfect command of English and enthusiastic belief in the new State he knows just where to find things and who to see. He is usually the first man sought by foreigners seeking interviews and data at Hsinking. With special service for the Japanese Foreign Office in North America and Manchuria, as lecturer and art connoisseur, he has been a busy man since graduation from Springfield College in 1916. He was chief interpreter for the Lytton Commission of Inquiry.



FRAMING CONSTITUTION—Dr. Chao Hsin-po was identified with the earliest efforts to create an independent Manchuria on constitutional lines. It is a logical step to his present post as expert in charge of the new Constitution, which will take a year or more to complete. After China was republican he left the country, studied under Heikichi Kaneko, the sage of Dairen, graduated in law at Tokyo and was awarded the degree of LL.D. in 1925 by the Japanese Ministry of Education. He was legal adviser to Chang Tso-lin, but the Marshal's son declined to take his advice. He was temporarily Mayor of Mukden until he was chosen President of the Legislation Council.



BANKER—Mr. Tung Hou is Governor of the Bank of Manchou, the State's principal financial organ. A banker of nation-wide repute before the Incident, he early identified himself with independence and then proceeded to carry out the great task of reforming the Manchurian currency, with success that has brought international recognition. He visited Japan and was received by H. M. Emperor Hirohito.



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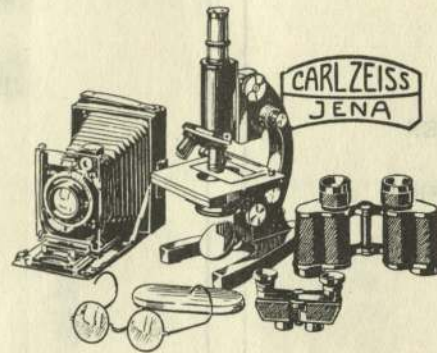
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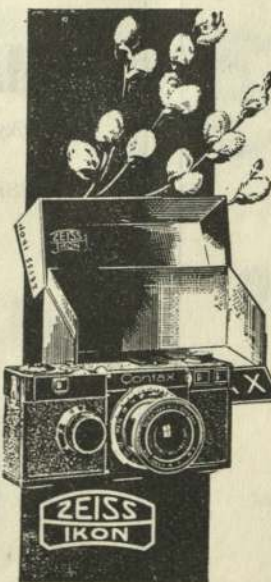
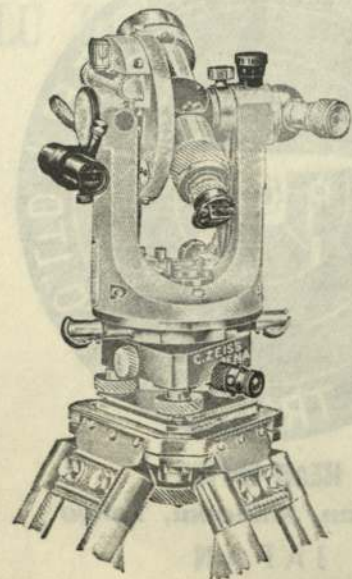
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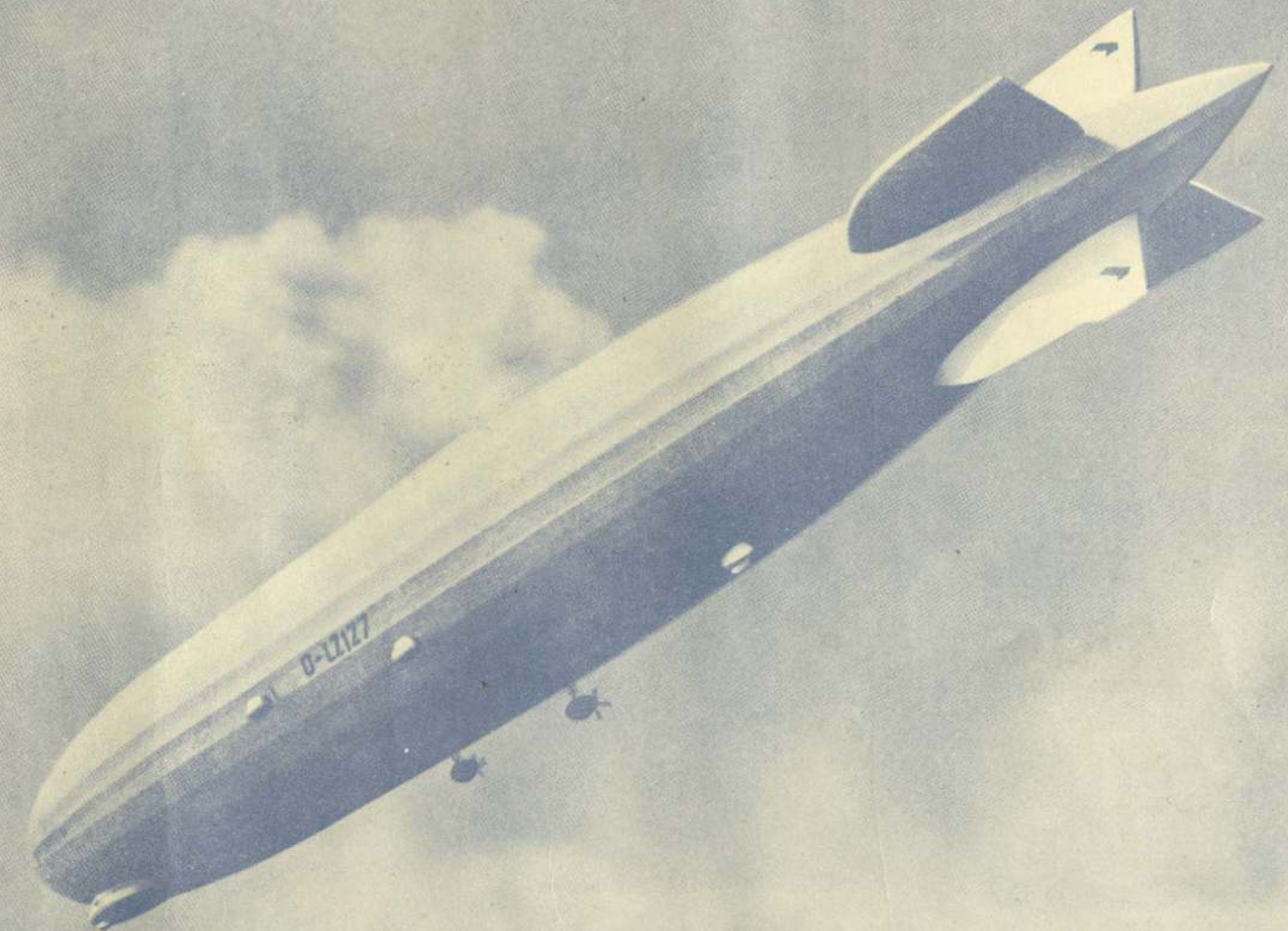
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